

FEDERAL COUNCIL BULLETIN

Vol. 10, No. 3



March, 1927

Editorials:

Fellowship in Prayer

"Those Dangerous Christians"

Articles:

On the Road to Unity

By Sir Henry Lunn

Can Religion Solve Social
Problems?

By Reinhold Niebuhr

Special Departments:

International Goodwill

China Mexico Japan

The Student World



A JOURNAL OF
INTERCHURCH COOPERATION

Coming Events

EMBARRASMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Federal Council's Commission on Christian Education.....	New York, N. Y.....	Mar. 17
Conference on Financial and Fiduciary Matters	Atlantic City, N. J.....	Mar. 22-24
Conference on Promotional and Publicity Problems.....	Atlantic City, N. J.....	Mar. 22-24
Administrative Committee, Federal Council.....	New York, N. Y.....	Mar. 25
Federal Council's Commission on the Church and Social Service	New York, N. Y.....	April 20
Conference on Church Work for Dependent and Neglected Children	New York, N. Y.....	April 21-22
Administrative Committee, Federal Council.....	New York, N. Y.....	April 22
Religious Education Association.....	Chicago, Ill.	April 26-29
General Council, Reformed Episcopal Church.....	Philadelphia, Pa.	May 18-23
General Assembly, Presbyterian Church in U. S.	El Dorado, Ark.	May 19—
General Assembly, United Presbyterian Church	Washington, D. C.	May 23—
National Council of Congregational Churches.....	Omaha, Neb.	May 25-June 1
General Assembly, Presbyterian Church in the U. S. A.....	San Francisco, Cal.	May 26—
Annual Meeting, Northern Baptist Convention.....	Chicago, Ill.	May 30-June 5
General Synod of the Reformed Church in America.....	Asbury Park, N. J.....	June 2
Annual Meeting, Association of Executive Secretaries of Councils of Churches	St. Louis, Mo.	June 1-4
Interdenominational Conference on Evangelism.....	Northfield, Mass.	June 22-24
International Christian Endeavor Convention.....	Cleveland, Ohio	July 2-7
Continuation Committee, Universal Christian Conference on Life and Work	Winchester, England	July 18-23
World Conference on Faith and Order.....	Lausanne, Switzerland.....	Aug. 3-21
Sunday School Convention, Evangelical Synod.....	Baltimore, Md.	Aug. 4-10
General Conference, Seventh-Day Baptist Church	Westerly, R. I.	Aug. 23-28
National Baptist Convention.....	Detroit, Mich.	Sept. 7
Quinquennial Meeting, Society of Friends.....	Richmond, Ind.	Oct. 18

FEDERAL COUNCIL BULLETIN

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Fellowship in Prayer

How far the Churches are already one in the deep things of the spirit is illustrated by the extraordinary use of the "Fellowship of Prayer" during Lent, as described on another page of the *Bulletin*. More than half a million copies of this devotional manual have been circulated within a few weeks. In every major body of Protestant Christians great numbers of men and women are day by day uniting their meditation, their aspiration and their prayer around the same great realities of the spiritual life. As they thus become increasingly aware of their inner oneness, we may be sure that they will be correspondingly eager to attain a working unity in their great common tasks.

Criticized—but in Good Company

The self-appointed critics of everybody else's patriotism—such as the men who are writing in a magazine called *Patches*, one of whom has been a writer on a military journal and the other an army officer, and whose groundless charges have attracted the notice of a member of Congress—ought to "investigate" the Commander-in-chief of the military and naval forces of the United States. Judged by their other articles, these writers could easily show that President Coolidge is affiliated with dangerously radical movements! In his recent message to Congress concerning a

conference on the further limitation of naval armament, the President declared that "competitive armaments constitute one of the most dangerous contributing causes of international suspicion and discord and are calculated eventually to lead to war." Last June, he was quoted widely in the public press as being "opposed to compulsory military training for school and college students and to anything even that stimulates a military spirit in the youth of the land." For saying things like these the Federal Council of the Churches has been accused of working with the Third Internationale! By inference, President Coolidge also may be regarded as similarly pilloried by these gentlemen.

"Those Dangerous Christians"

(Reprinted from an editorial in the
CHICAGO EVENING POST, March 3).

"Apparently some folks in Washington and elsewhere are alarmed at the spread of the spirit of Christian unity and the increasing influence of the gospel of peace.

"Representative Free of California has introduced a resolution in the House calling for an investigation of the propaganda activities of the Federal Council of the Churches. Accusations are hurled that the organization is radical and subversive. It is charged with being pacifistic. It is portrayed as controlling a system whereby, on pressing a button, it can deluge Congress with resolutions from every state in the Union. It is credited with obtaining the unanimous support of the Senate for the resolution calling for arbitration of our dispute with Mexico.

"The Federal Council of the Churches should feel complimented by this display of interest in its work. It means that the influence of a united Christianity is beginning to be felt upon the life of the country. For many years the devout have hoped for the day when the divided ranks of Christian faith would close up the gaps and present a solid

front on the great issues which have to do with the welfare of mankind and the coming of the Kingdom of God. If that day has been brought nearer through the efforts of the Federal Council then there is occasion for men of faith to rejoice.

"The same forces which in the days of imperial Rome cried out against the Christians because they preached a gospel subversive of selfishness and greed and violence will again cry out whenever that preaching begins seriously to threaten the Mammon of Unrighteousness and the Moloch of War. It is but a renewal of the protest of paganism against the message of Bethlehem.

"The Federal Council of the Churches is an organization to which twenty-nine denominations send delegates. It is an organization designed to represent the community of interest which exists among differing creeds and differing politics; to voice the faith of the churches on agreed essentials and fundamental principles.

"Of course the accusation that it is an instrument of propaganda is wholly true. Propaganda is the business of the Christian religion. "Go ye into all the world and preach the gospel," was the marching order of its Founder. To charge the Federal Council with inefficiency in propaganda is to pay it high tribute. The trouble is that some people are necessarily disturbed whenever the gospel is preached with practical application to human problems. If these Christians would confine their exercises to praying, singing and sermonizing in the abstract nobody would object. It is when they begin to put in practice what they preach that they become dangerous.

"Of course, also, the accusation that the Federal Council is pacifistic has some foundation, if by pacifism be meant opposition to war and the spirit of war. 'Resort to war or threat of war should in no case be considered, except in actual self-defense against actual in-

vasion,' is a sentence ascribed to a statement said to have issued from the Council. We assume that is its attitude. It would be difficult to show that, being a Christian body, it could take any other attitude.

"The Federal Council is endeavoring to educate the thought and spirit of the American people away from war, away from violence, away from reliance upon force. That cannot be done without running counter to those who regard such a movement as futile; those who believe that war is inevitable, and that the germ of violence is ineradicable from the blood of nations. But so to believe is to deny the faith which the Christian churches of America profess.

"National defense against the peril of attack and invasion is a duty which cannot be neglected in a world that has yet to be won to the peace ideal. But the doing of this duty does not make either improper or impossible the carrying on of the effort to abolish war. The Senate, which voted unanimously for arbitration with Mexico, has voted to build three new cruisers, to modernize two battle-ships, to carry out a program of expansion for the air force and to make extensive improvements in army camps and barracks—all of which is reasonably within the lines of such preparedness as is prudent and not inconsistent with the action in the Mexican matter.

"The world and America need such agencies as the Federal Council of the Churches. If at times its zeal outruns its wisdom, there is enough of contrary opinion to hold it in check. In our modern civilization war retains the entrenched position. Long ago it dug itself in. The peace forces are attacking under great disadvantages. But the hope of the world lies in the ultimate success of their attack."

Building Intelligent Goodwill

"Yesterday Cleveland asked of a citizen, 'Where were you educated?' To-

morrow Cleveland will ask, 'How are you continuing your education?'"

These words express the spirit of a remarkable experiment being made in Cleveland in adult education on social and international questions. Through an organization known as "The Education Extension Council," discussion groups, neighborhood institutes, forums and community conferences are being held, bringing together groups of different races and religions. The aim is not merely to stimulate growth in knowledge but in mutual understanding and friendship as well.

A two-day institute on foreign affairs, held last month, after the general model of the Williamstown School of Politics, was participated in by a thousand members and attracted city-wide attention.

The Federal Council's Committee on Goodwill between Christians and Jews has cooperated in launching and maintaining the enterprise.

Why the Church Is Concerned With Industry

Those who still doubt whether the churches should interest themselves in problems of our industrial life will find food for thought in a statement by Professor Arthur E. Holt a few weeks ago. He points out that industrial problems are **human** problems and that **human** values are at stake in industry. Writing in the Chicago Tribune, he says:

"We have too easily assumed that the only man who has the right to suggest changes in the organization of industry is the man who is interested in its efficiency from the standpoint of production. But the test of industry from the standpoint of the Church is to be measured by the development of the **people** who are engaged in it. When the Church, therefore, finds that conditions in industry inevitably work for the injury of the people who are doing the work it claims the right to criticize both the motives and the organization of the ongoing business world."

Financial, Publicity and Promotional Problems to Be Studied

A GROUP of three interdenominational gatherings will be held simultaneously, March 22-24, at the Hotel Chalfonte, Atlantic City, N. J., for the purpose of interchange of experience and constructive thinking on some of the most important problems of church and missionary administration.

The Conference on Financial and Fiduciary Matters is of large interest to treasurers, financial secretaries and others intimately connected with the administration of church funds. President Donald J. Cowling of Carleton College, will be the presiding officer. Among the topics discussed will be the following:

Methods of Handling Endowment and Other Funds—Trevor Arnett, General Education Board.

The Art and Machinery of Building Capital Funds—John William Hancher, Board of Education of the Methodist Episcopal Church.

To What Extent Are Religious and Philanthropic Organizations Justified in Securing Endowments?—Miss Ava B. Blank, National Board, Y. W. C. A.

Is Self-Trusteeship Sound?—Samuel S. Hall, Jr., Carnegie Foundation.

The Value of Corporate Trusteeships—Edwin G. Merrill, Bank of New York and Trust Co.

Bequests by Insurance—John A. Stevenson, Equitable Life Assurance Society.

Annuities—Charles L. White, Baptist Home Mission Society.

Wills and Legacies—William G. Littleton, Fidelity-Philadelphia Trust Co.

Suitable Investments for Endowment and Trust Funds—Alexander W. Armour, Assistant to Raymond B. Fosdick.

Ethical Tests of Investments—W. R. Patterson, Comptroller-Treasurer, General Council, Presbyterian Church in the U. S. A.

Legislation and Legacies—Paul R. Towne, American Bible Society.

The Conference on the Promotional Work of the Churches, under the chairmanship of Dr. James H. Speer, Associate Secretary of the General Council of the Presbyterian Church in the U. S. A., will consider the following topics:

The Basic Principle of Promotion—Rev. C. C. Merrill, Congregational Commission on Missions.

The Prevailing Trends in the Promotional Work of Each of the Communions During the Past Year—a symposium of seven-minute addresses by representatives of the several communions.

The Prevailing Trends in Benevolence

1. In the Current Budgets of the Churches—Rev. Herman C. Weber, General Council, Presbyterian Church in the U. S. A.
2. In Permanent Funds—Pierce Williams, American Association for Community Organization.

Organizing the Field—Round-table discussions, led by Rev. W. H. Bowler, Board of Missionary Cooperation, Northern Baptist Convention, and Rev. R. J. Wade, World Service Agencies, Methodist Episcopal Church.

Unity With Diversity—What has been the effect of the whole emphasis on budget-making and budget-raising upon the development of a missionary-minded Church?—Round-table discussion, led by Rev. H. B. McCormick, United Christian Missionary Society.

The By-Products of Promotional Work—Round-table discussion, led by Rev. Jay S. Stowell, Methodist Episcopal Board of Home Missions and Church Extension.

Cooperating with the Press

1. The Daily Press—Edward McKernon, Eastern Division, Associated Press.
2. The Religious Press—G. Warfield Hobbs, Director of Publicity, National Council of the Protestant Episcopal Church.

A Better Use of Printer's Ink—Round-table discussions, led by Walter I. Clarke, Presbyterian Department of Publicity, and Willard Price, President of Willard Price Co. (Advertising).

A Conference of Publicity Representatives of the various communions, which is being planned by a committee under the chairmanship of Arthur E. Hungerford, will be considering at the same time problems connected with educating the public as to the significance of the work of the churches.

Certain sessions will be held jointly, including the following:

1. The Prevailing Trends in Benevolence.
2. Cooperating with the Press.
3. A Better Use of Printer's Ink.

The annual meeting of the Commission on Christian Education will be held on March 17 at 600 Lexington Avenue, New York. Plans for the year will be discussed, including special attention to programs for education in world peace and for education in temperance. The Committee on Drama, which has attracted much attention during the past year, will make a report on its work for careful consideration.

INTERNATIONAL GOODWILL

(Continuing the Bi-Weekly Leaflet of the Commission on International Justice and Goodwill)

The Churches and China's Problems

THE churches of America have been deeply interested in China for many decades. Their expenditures for Chinese schools, colleges, hospitals, philanthropy and churches have amounted to millions yearly.

According to the estimate of H. K. Norton, Secretary of the American Asiatic Association, the total American investment in China is about \$150,000,000, of which \$69,000,000 represents business interests, and the rest missionary. Over 5,000 American missionaries are devoting their lives to Christian work in China in one form or another of its multiform activities. The Federal Council of the Churches has on several occasions expressed the interest of the churches as a whole in China's larger problems and interests. The most recent action was taken by the Administrative Committee at its session on February 25, 1927, and is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America desires, at this time of anxiety and turmoil in China, once more to call attention to the momentous character of the situation that has been developing in that land, and to urge that the United States, in keeping with her historic policy, make justice and friendship paramount in all her dealings with China.

"We desire to express profound sympathy with the Chinese people in their struggle for an independent and sovereign government and in their demands that 'unequal treaties,' 'tariff domination,' 'extraterritoriality' and 'concessions' shall be equitably ended.

"We believe that the United States should seek to help China in every practicable way to meet her terrific economic, industrial, intellectual, social, moral and religious problems.

"We heartily support the expressed purpose of our Government to undertake negotiations of new treaties based on principles of equality and reciprocity.



—Publishers' Photo Service
A STREET SCENE IN A CHINESE SECTION OF SHANGHAI

"We believe that an attitude of true friendliness toward China must include thorough respect for the Chinese people and a desire to help China to a position of genuine freedom and equality in the family of nations, with attendant responsibilities and with full recognition of reciprocal religious liberty.

"This Committee earnestly hopes that our nation will as promptly as possible approach China, to the end that practical programs may be worked out together, by which to secure these and other needed changes in the relations of our two nations."

This action was promptly conveyed to the National Christian Council of China with an accompanying letter from which the following paragraphs may be quoted:

MESSAGE TO CHINA CHRISTIAN COUNCIL

"We recognize the responsibilities facing the Church in China as she takes her rightful place in the mighty national movement that is remaking the life of the people. The Church in China, as in every land, has, we believe, a contribution to make to the life of the nation incomparably more important than that of any other body or organization—the contribution, namely, of spiritual life and moral vigor. These are essentials in the wholesome development of every people, and especially in the cultivation of true patriotism. Indeed, genuine Christians, by their very loyalty to Christ, are loyal both to their own people and to the highest interests of all mankind.

"We deeply deplore the reliance on force and the unchristian character of some elements of our Western civilization. We condemn them and are earnestly seeking to overcome them here in the West. We earnestly pray that in taking over ideas and practices from the West, China may take only that which is good and may reject all that which is evil.

"Especially do we deplore any acts of Western nations which may have wrought injustice and harm to China. We therefore wish most earnestly to assure you that the Christian people of Western lands are sincerely friendly. We sympathize most heartily with the aspirations and endeavors of the Chinese people for a national life, established in righteousness and justice within and free and equal and sovereign in its relations to other lands."

Missionaries and Chinese Christian workers have been deeply concerned lest the exceptional opportunity now given to the United States to help China in her crisis may not be utilized.

CABLEGRAMS FROM CHINA

On January 10, 1927, Dr. James H. Franklin, Chairman of the Federal Council's Committee on the Orient, now visiting China with a delegation representing the interests of the American Baptist Foreign Mission Society, sent a cablegram from Swatow signed by the Deputation:

"We strongly recommend you to do all you can to support resolution that the United States act independently in negotiating a new treaty with

China. Otherwise it is generally believed that repudiation is certain in the near future. In our opinion confusion and violence will develop greater than hitherto if we wait until repudiation."

On February 5, 1927, the Federal Council received a cablegram from 147 missionaries in Nanking requesting that it be forwarded to Senator Borah and Congressman Porter:

"We, 147 American missionaries in Nanking, China, endorse Congressman Porter's resolution and urge its prompt passage. We hope the Department of State will endorse proposals for negotiation of new treaties and adopt procedures of conciliation in China. In our judgment show of force is unnecessary and likely to cause trouble and danger to all interests."

The most recent message came to the Foreign Missions Conference, dated February 17, 1927, and reads as follows:

"Executive Committee National Christian Council earnestly invites continued cooperation of Christian agencies in America working to reconcile and help people and government to appreciate the underlying purposes of the present national aspirations which are shared by the Chinese people in the North and in the South. Do not be misled by reports often exaggerated of events unavoidable during

a period of great social and national changes. Support official proposals of immediate negotiation of a new treaty placing Chinese American relations on a cordial reciprocal, equal basis. It is most essential to avoid as much as possible provocative public statements and military measures during negotiations. Prompt imaginative action may alter the whole situation. Earnestly hope Christian people in America will increase their sympathetic, prayerful support of Chinese Church at a time of extraordinary testing and future promise."

In this connection we should not fail to refer to the remarkable interpretative article by Mr. T. Z. Koo of Shanghai, which appeared in the *Christian Century* (February 17, 1927). "The fundamental issue before the Christian group in this situation, . . ." he declares, "is not so much to preserve and save this or that particular institution. The real issue at stake is the question of religious freedom. This freedom must be preserved at all costs and Chinese Christians will be well advised if their main attention and best effort are centered on safeguarding this point. . . . May I add that there never was a time in China when people's hearts are bounding with more hope than today. For the first time in the last fifteen years, glimmerings of a possible solution of our problem are visible on the horizon. The atmosphere strongly reminds us of the revolution days back in 1911. Expectancy and hope are in the air and a forward move is now possible."

The Porter Resolution:

"Whereas the United States, in its relations with China, has always endeavored to act in a spirit of mutual fairness and equity and with due regard for the conditions prevailing from time to time in the two countries, and since the development of conditions in China makes it desirable, that the United States at the present time, in accordance with its traditional policy, should take the initiative in bringing about a readjustment of its treaty relations with China: Therefore be it

"Resolved by the House of Representatives (the Senate concurring), That the President of the United States be, and he hereby is, respectfully requested to enter into negotiations with duly accredited agents of the Republic of China, authorized to speak for the people of China, with a view to the negotiation and the drafting of a treaty or of treaties between the United States of America and the Republic of China which shall take the place of the treaties now in force between the two countries, which provide for the exercise in China of American extraterritorial or jurisdictional rights or limit her full autonomy with reference to the levying of customs dues, or other taxes, or of such other treaty provisions as may be found to be unequal or nonreciprocal in character, to the end that henceforth the treaty relations between the two countries shall be upon an equitable and reciprocal basis and will be such as will in no way offend the sovereign dignity of either of the parties or place obstacles in the way of realization by either of them of their several national aspirations or the maintenance by them of their several legitimate domestic policies."

U. S. CONGRESS ACTS

The *Porter Resolution* on Revision of Treaties with China, first introduced early in January, 1927, was finally adopted February 21, 1927.

The Report on this Resolution (No. 1891, 69th Congress, Second Session) contains a valuable summary of the Hearings held January 28, which include statements by many experts, both missionary and business.

"Information Service" of the Foreign Policy

Association for February 16, 1927, is a document of facts and summaries well fitted to meet the needs of a busy man for a comprehensive and accurate survey. Its four page leaflet for the Luncheon Discussion on February 26, in which Messrs. Hu Hsih, Clark and Hornbeck presented various illuminating aspects of the question, "Forward or Backward in China," gives a working list of books and magazine articles on China, together with a shaded map showing in outline the jurisdiction of the rival war-lords.

Mexico-Nicaragua-American Developments

THE rapidly developing situation in American relations with Mexico and Nicaragua should be carefully followed by American citizens. The press reports of considerable fighting and of the dispatch of additional war vessels, marines and bluejackets to Nicaragua (bringing the number of men up to about 5,000), are also accompanied by reports of American negotiations for a peaceful settlement between the Liberal and Conservative factions.

Two personal letters from Mexico bring information that throws light on certain phases of the local situation. One writes: "Conditions here are still most favorable to our (missionary) work. We are not suffering and every day opens up new opportunities. The Mexican people are calm and I have not been able to notice any feeling on their part which could be interpreted as being hostile to us and to the work we are doing. The national spirit is here and we are glad that it is, but it is very sane and we are glad to see them coming into their own in the work of the churches. Some new interpretations of the law regarding the work of foreign ministers are more favorable to us than the former interpretations."

Another correspondent writes as follows: "Even more disconcerting is it to be forced to

the conclusion that some people are at least 'telling a mistake,' not to say deliberately lying about the facts. The statements by the two governments and by the oil men and by Mr. George Barr Baker leave one wondering if it is possible to get anywhere near the truth in such matters.

"It is quite possible, indeed I am inclined to think that it is probable, that the ecclesiastical authorities at the head of the Roman Catholic Church are not responsible for the many uprisings in different parts of the country, but it is unquestionable that the local priests and probably some of the higher clergy have provoked most of them. We have found that the difference in the situation in different towns depends on the attitude of the curate. In many parts of the country, and especially in the State of Jalisco, the persecution of evangelicals is fiercer and bloodier than at any time during the past fifty years. There have been many cases lately of violence and murder for no other cause.

"Bishop Creighton and Dean Peacock of the Episcopal Church have received permission to function, with some restrictions. The Union Church committee has asked for permission to bring a pastor. The Seminary opened its new year the first of this month with a fair number of promising young men."

America's Doll Ambassadors Welcomed in Japan

CABLEGRAMS from Tokio in the New York press on March 3 and 4 record the official welcome to the Doll Messengers of Friendship. We give the "special" sent by wireless to the *New York Times* in the box on this page, but a few additional facts regarding the welcome and also the project as a whole are available by earlier and later cables and by long letters from Tokio.

The first shipload to reach Yokohama traveled by the *Siberia Maru*, which also had as a distinguished passenger Prince Chichibu, returning from Oxford to attend the funeral of his father, the late Emperor. Combining their interests, a thousand children swarmed the dock to welcome the Prince and the Doll Ambassadors.

The nine boxes were taken in special charge by the Department of Education, rushed through the customs free of charge and opened in Tokio that very evening. "Everyone present," writes the Vice Minister of Education, "was struck with admiration for the attractiveness of the dolls." The news of their arrival was also broadcast the same evening to the entire country.

All the metropolitan papers carried pictures of the Prince and of the dolls on their front pages, so that all Japan began to learn the story of this outpouring of dolls and goodwill by the children of America.

The next morning 150 Higher Normal School young women, the future teachers of Japan, went to call on these strange travelers. "The exclamations of joy from everyone on coming into the room and catching sight of the dolls," writes Mrs. Bowles, Chairman of the Tokio branch of our Committee on World Friendship Among Children, "were a treat to hear. The doll with the broken head, in one corner, was quickly spied and straightway there were such outpourings of sympathy and pity that it seemed as though she were real and conscious of her maimed condition." The tiny passports and messages of goodwill carried by each doll called forth the greatest interest. For an hour they stayed and

even then could hardly be persuaded to leave. "I counted six officials, each one apparently quite as interested as the young women. The jinrikisha men also crowded in and seemed just as much absorbed as any of the others."

The total number of dolls that actually sailed from the United States was 12,633. For ten days prior to March 3, hundreds of them were on exhibit in six large department stores in Tokio, where they were viewed by about 300,000 visitors. Exhibits were planned for Kyoto, Osaka, Kobe and other large cities.

American friends of the Doll Embassy will be glad to know that all the steamship companies despatching vessels to Japan carried the Doll Ambassadors free of charge, thus contributing materially to the success of this gesture of goodwill.

A cablegram from Viscount Shibusawa to our Children's Friendship Committee describes the Welcome Reception and adds: "The whole program was broadcast to the entire country the same afternoon, making a great impression. Though eighty-eight years of age, I was greatly moved to be associated with the children and the dolls and rejoice in this goodwill enterprise. This is the first time I have ever enjoyed the Doll Festival in my eighty-eight years, and I feel happy that I can distribute these

TOKIO, March 3.—With appropriate and charming ceremonies selected dolls from American children as gifts were today handed over to representatives of the Japanese children. The idea of sending the gifts, about 11,000 in all, to such a cheerful family anniversary as the annual girls' festival touched the imagination of the Japanese people, and probably every home in Japan today heard friendly talk about America.

Although nothing of a political event, the ceremony had certain importance as showing that influential Japanese are keen to reciprocate American efforts to promote good feeling, also as marking a tangible degree of success already attained.

The gathering assembled in a building attached to the beautiful Meiji shrine. M. Matsura, Vice Minister of Education, presided. American Ambassador MacVeagh, Foreign Minister Shidehara, M. Okada, Minister of Education, Viscount Shibusawa and other prominent persons were present, but the leading parts were left to the children.

Little Miss Tokugawa, grand-daughter of Prince Tokugawa, accepted "Miss America" from Betty Ballantine, 7-year-old daughter of the American Consul General. Then forty-eight children from the American school handed forty-eight dolls, each representing a State, to a similar number of Japanese girls chosen chiefly from the Peeresses' school. The American children sang American songs and the Japanese children responded with a doll song in Japanese.

Speeches touching on the friendship between America and Japan were made by Ambassador MacVeagh, Baron Shidehara, Viscount Shibusawa and others. Girl students served as stewards, and the audience included children from the girls' kindergarten, primary and high schools of Tokio. The American Association presented candles to every child present. About 150 local American women attended.

The dolls are being distributed to girls of primary and kindergarten schools throughout Japan.

dolls among Japanese girls in the spirit of Santa Claus. Ambassador MacVeagh spoke as father of the dolls and the American children, and I as father of the Japanese children."

Subsequent despatches from Japan announce that steps are being taken there to reciprocate the friendly action of American children.

On the Road to Unity*

By SIR HENRY LUNN, of London

A DESPAIRING attitude is taken by many excellent people with reference to the possibility of attaining greater unity in the religious world. It may encourage all such, and stimulate in our own hearts an increased hopefulness as to the realization of the Divine Purpose of the unity of the followers of Our Lord, if we look backwards over a hundred years and see what God hath wrought. Such a review will enable us to say triumphant-



SIR HENRY LUNN

ly, in Galileo's words, "The world moves."

It is difficult for us to realize that only a hundred and fifty years ago, when the Declaration of Independence was signed, the laws of Virginia, the State that had given Washington, Jefferson, and Madison to the young nation, still had barbarous criminal laws, under which ministers of religion were arrested for preaching the Gospel, Quakers were pilloried, witches and heretics were burned to death, and Unitarians were deprived of the custody of their own children.

Even a hundred years ago the grandfather of my friend and colleague, Hugh Price Hughes, who was an Arminian Wesleyan Methodist preacher, was riding out to his appointment, and was followed along the same road in Wales by a Calvinistic Methodist preacher. The Calvinist would not allow his horse to drink water at the same pool at which the Arminian's horse had just watered!

And as we reply to those who doubt whether any great good can come from the gathering at Lausanne for the discussion of Faith and Order next summer, we need not go back even a century to mark the real progress that has been made. It was only in 1884 that the Conference of the Episcopal Church at Chicago sent out the Lambeth Quadrilateral, and made their first appeal for the reunion of the divided members of the Christian Church. It was in 1892 that I was privileged to summon the first gathering, since the Act of Uniformity in 1662, of representatives of the Church of England and the Non-conform-

ist Churches to meet and consider how they might draw nearer to each other in the expression of the faith and order of their religious life.

When I first visited America thirty-one years ago, the idea of a Federal Council of the Churches of Christ to work for common ends had not yet appeared above the horizon. I had the privilege then of telling assemblies of your clergy how in England men were drawing together for social effort. Today, it is not necessary for me, in addressing an American audience to stress the importance of such combined work. You are doing magnificent service to religion and the nation by your Federal Council, and now it is the turn of the English Churches to learn from you in this matter, though it would not be fair to omit a reference to the splendid coordination of the Christian forces which has been achieved in the Christian Council of Politics, Economics, and Civics, whose initials have formed the new word, COPEC. Nor is it possible in this review of what has been achieved in the last two generations to fail to notice the culmination, from an international standpoint, of all these endeavors toward unity in social reform achieved in the great Universal Conference of Life and Work at Stockholm, eighteen months ago.

Meanwhile, in another continent, great events are happening. In South India the movement toward unity has reached a point where definite proposals have been accepted by all parties, which involve the full recognition of the present ministries of the different Churches on terms of equality, with the proviso that, in fifty years time, episcopal ordination shall be universal within the Church. This decision has been reached after much heart-searching, and was brought to a head by the fact that the Indian Christians said in effect, "We cannot be troubled with these European differences. If you will not agree to unity, we must leave you and unite by ourselves."

Many will ask, and rightly ask, "What can the gathering at Lausanne do?" All epigrams must be used with caution. At the same time, when we ask what we hope from this Conference, we shall do well to remember the epigram, "We are right in what we affirm; we are wrong in what we deny." The Conference will succeed in so far as it emphasizes the truths of which each communion is the special guardian. In the religious life, isolation means impoverishment, and not enrichment. Just as in the political world, nations have their own special aptitude and function, the lace-makers and silk-weavers in France, the engineers of mountain railways in

*Part of an address before the Church Club of New York, February 26, 1927.

Switzerland, the cotton-weavers of Lancashire, with its moist atmosphere, and the cotton-growers of the Southern States, with their wonderful sunshine, and each nation is best fulfilling its destiny when it realizes that we are members one of another, and that in the prosperity of each is the well-being of all, so is it in the Christian world. The Quaker with his sense of the inner life, the Methodist with consciousness of the personal assurance of the forgiveness of sins, the Baptist with his strong sense of individual liberty, the Anglican with his keen historic sense, and every other body, each has something to teach the other.

SIR HENRY LUNN IN AMERICA

Sir Henry Lunn, the distinguished editor of the British publication, *The Review of the Churches*, is in the United States at the present time giving a series of addresses in several of the leading universities. Sir Henry attended the

February meeting of the Federal Council's Administrative Committee.

The Washington Committee of the Federal Council of the Churches, in conjunction with the Washington Federation of Churches, tendered a luncheon to Sir Henry Lunn on March 3rd. About one hundred guests assembled at the Franklin Square Hotel for the occasion, including a number of the outstanding leaders in the religious life of the nation's capital, both clerical and lay. Bishop William F. McDowell of the Methodist Episcopal Church, Chairman of the Washington Committee, presided.

Dr. Lunn gave an interesting sketch of the religious conditions in the British Isles and other lands, showing how the spirit of unity and co-operation has spread abroad very widely during recent years. Although a Methodist layman, he was invited by Bishop Freeman to speak in the Episcopal Cathedral at Washington, the first layman to whom such an invitation has ever been extended.

Fellowship of Prayer Meets Great Need

REMARKABLE growth has marked the use of "The Fellowship of Prayer" since it was inaugurated eight years ago. The "Fellowship" is an interdenominational manual for daily devotions throughout the Lenten season. Each year an entirely new volume is issued by the Federal Council's Commission on Evangelism.

The manual for 1927 was prepared under the direction of a committee of which the chairman was Rev. Charles E. Burton, general secretary of the National Council of the Congregational Churches.

The general theme for the "Fellowship" this year is "The Spiritual Life."

"This 'Fellowship'," states the foreword, "is issued to aid us in sharing the thoughts, feelings and purposes of God by definitely exposing our minds, hearts and wills to spiritual realities as they are revealed in the Scripture, and especially as they appear in the mind, in the heart, in the life and death of Jesus Christ."

This year as in the past the daily sections of the "Fellowship" are being used as a Lenten feature



REV. C. E. BURTON

in many newspapers, and day by day it is also used by WEAU and other broadcasting stations to lead hundreds of thousands in worship. It has also been sent to missionaries around the world and the globe will be encircled by a great host of the disciples of our Lord daily reading or listening to the same passages of the Bible, thinking together the same fruitful thoughts and uniting their prayers to the same great ends.

Suggestions for the use of "The Fellowship of Prayer," include that, in case of an individual, he should definitely set aside a few minutes each day when without interruption he can meditate upon the matter presented for that day. The "Fellowship" is also designed for family worship.

More than a half million copies of "The Fellowship of Prayer" in booklet form have been ordered by the denominations and other religious bodies. Among the many special editions is one for the United Church of Canada and another for the International Committee of the Y. M. C. A.

Can Religion Solve Social Problems?*

By REV. REINHOLD NIEBUHR

WHILE the Church is very critical of war today, after the great war revealed the full horror of armed physical conflict, there is no indication that the Church really knows what is involved in the elimination of war. It does not see the brutal realities of the economic struggle in which the nations are engaged. In America the Church is doing practically nothing to teach the average American how dangerous to the peace of the world American pride and power are becoming. It is doing a little but not much more to destroy the race hatred which resides in every Nordic heart and which will finally imperil our relations with the Orient. Of course a religion which can only see the fruits of sin and not its root is more or less useless.

We ought not to take for granted, however, that the easy optimism which characterizes contemporary religion is its permanent tendency. Religion at its best does sensitize the conscience and discovers to men's blind eyes hitherto tolerated vices. If religion in our day has not been exercising the function of encouraging men to repentance this has been partly due to its reaction against the extreme pessimism of the middle ages. Discovering the fallacy of the medieval conception of original sin, the modern Church set up a dogma of progress, of almost automatic progress, as fallacious as the idea of human depravity. What we need among young Christians today, and it ought not to be impossible of achievement, is an attitude of wholesome realism which cannot be taken in by either a romantic optimism or a cynical pessimism. Human beings are not so far removed from the stone age as they had imagined, but they are making progress and there is no reason why, after we know all the facts, we should lose hope in them. But to hope without knowing all the facts is to mix illusion with hope. It is not impossible to overcome the fatuous optimism with which religion has become enmeshed. It is one of the tasks to which men of goodwill and ethical insight must apply themselves.

THE SHORTCOMINGS OF GOOD MEN

Professor Whitehead makes the interesting observation that our present moral confusion is

The author of this article, who is the minister of Bethel Evangelical Church, Detroit, has come to be regarded as one of the most thought-provoking and penetrating thinkers in the younger generation of religious leaders today. He is especially sought after by student audiences. He is a member of the Administrative Committee of the Federal Council of the Churches, by appointment of the Evangelical Synod, one of its constituent communions.

partly due to Protestantism's oversimplification of ethics. Any individual ethics is too simple for a social age. But the ethics of the modern Church has been oversimplified beyond its individualism. It assumed that people were either good or bad, bad before their conversion and good after it. It was based on the belief that the moral goodwill which issues out of the religious experience would apply itself automatically to the world's problems. It did not realize that people may be very moral in one relationship and very immoral in another; that it is therefore necessary to develop a conscience for each moral problem. If a man has been intemperate and learns to master his appetites through the power of his religion it does not follow that he will know how to be spiritual and ethical in his relations to men in his employ. Nor does it follow that he will know how to bring a sensitive conscience to bear upon the problems of his nation. Part of the cynicism of our day is due to the discovery that pious men can be very unethical. If the cynic draws the conclusion from such a phenomenon that piety has nothing to do with ethics, he is, however, very much mistaken. He has simply discovered a victim of an oversimplified ethics. By the right kind of moral and religious training it ought to be possible to prompt men to moral action in relationships which have hitherto been free of moral control. Wherever we trust religious goodwill to function without intelligent guidance it will inevitably apply itself to some very simple moral problem, where application is more or less automatic, and be applied nowhere else. There is a tendency to sacrifice all confidence in the ethical potency of religion as soon as this admission is made. That is simply a sign of intellectual immaturity. Men want to believe in all or nothing. Either religion is a magical panacea for all ills or all confidence in it is lost. We must learn to treat the major interests of men as we must learn to treat men. We must know how to be critical of their limitations without losing confidence in them.

Perhaps one further difficulty which men will encounter as they seek to make religion potent for the creation of a better world ought to be mentioned. Religion has a deep instinct for persuading men to seek their happiness in the inner kingdom of the soul in defiance of external

*Reprinted from "Students and the Religion of Today," which may be secured through Association Press.

circumstances. It teaches them to "be not anxious for tomorrow." It asks them to learn to be content whether they are abased or whether they abound. In short it helps them to transcend life's fortunes. That is a very noble quality in the life of faith but also a very dangerous one. It is particularly dangerous in an age in which men suffer from many social ills from which they might be emancipated by taking thought. It is the characteristic of religion which persuades cynics that all religion is otherworldly and that it deals with the proper way of dying rather than the right way of living. That is rather too simple an explanation. The fact is that our western world might well absorb a little more of this message of true religion, that "life consisteth not in the abundance of things a man possesseth" and that it may be possible to be happy even when we are not comfortable or physically healthy. Yet this note in the religious message easily lends itself to abuse and tempts religion into antisocial attitudes. When faced with the immutabilities of nature it is a more serviceable note than when man suffers from the ills which are inflicted upon him by the cruelty or indifference of his fellowmen. It is therefore necessary that all spiritually minded people who are intent upon building a better world keep a close watch upon this characteristic of faith, lest it betray them into premature contentments, and lest it be used to justify social conditions which ought to be changed.

LOOKING TOWARD A WAY OUT

It is not to be assumed that the task of building an ethical civilization depends altogether upon the reconstruction and the readjustment of religion to modern life and its ethical needs. There may be an ethical life without religion. But it may well be doubted whether men of conscience will finally have either enough courage or enough imagination without the resources which religion supplies. To attempt to build an ethical civilization without a profound conviction that the universe itself guarantees the ultimate preservation of spiritual values usually means that the attempt will issue in despair. To try to build a world in which human beings will trust and love one another without a profound and religious insight into the essential beauty of human nature and without the will to trust people even beyond their immediate capacity to justify such trust means final defeat. What is needed is a robust faith which can maintain itself even after the worst is known. To build a kingdom of God on earth is no easy task. The chief foes of the enterprise are those who think that task easy and those who think it impossible. Only a genuine religious faith, stripped of sentimentality but not delivered into the hands of pessimism, can finally accomplish the task. That is essentially the faith of Jesus, who saw the vision of the Kingdom of God but knew that there was a cross for those who followed the vision.

United Work on Canal Zone Moves Ahead

THE Union Church on the Canal Zone, organized in 1914, now has two splendid buildings at either end of the Zone, at Cristobal and Balboa. At Pedro Miguel, there is also a frame building for worship, and at the lock-city of Gatun a combination lodge hall and chapel room is used.

This development during a period of twelve years is a notable tribute to the possibilities of cooperative action.

One of the most important recent features of the work on the Canal Zone has been the installation of a broadcasting set at the Balboa Church by which its services are put on the air every Sunday and thus made available for a far wider community.

The Sunday School has an enrollment of more than 450; three Christian Endeavor Societies have a membership of more than 100 young people; a Woman's Auxiliary, composed of 80 women, is carrying on a vigorous work in support of the whole program of the church. The missionary spirit is evidenced by the fact that the Balboa Church contributes \$1,000 yearly to the support of a missionary in the Republic of Panama.

The anniversary of the dedication of the Balboa Church, which was held in January, was an occasion of much enthusiasm. Rev. Raymond E. Marshall, the Minister of the Union Church on the Canal Zone, will shortly arrive in the United States to carry on a special effort to liquidate the indebtedness of \$18,000.

FEDERATIONS PROVIDE HOSPITAL VISITORS

The Washington Federation of Churches has entered a new field lately by employing on its staff a Hospital Visitor, Reverend Murray S. Kenworthy. He is pastor of the Friends Church and gives two days a week to the work of visitation in four of the leading hospitals. The work has proved so satisfactory that the Executive Committee of the Federation has voted to secure someone for full time as soon as possible and a committee has been appointed to make a suitable nomination. It is confidently expected that within the next thirty days someone will be chosen for this position.

The Brooklyn, N. Y., Federation of Churches, as a result of the excellent work done by Rev. F. N. Lindsay as hospital chaplain on part time has recently secured his full time service.

Faith Across the Seas

By H. C. JAQUITH, of Athens,
Director of Near East Relief

A RECENT immigrant, in filling out employment questionnaires, in answer to the religious query, wrote the word "Orthodox," and was invariably refused the position applied for, with the statement, "We do not employ Jews!" Nor is this strange, for we have had a habit in the past of ignoring, to the point of complete indifference, religious groups to which we are actively opposed or to which we consider ourselves infinitely superior.

The religious situation in Greece is not to be understood either by an assumption of superiority or an attempt at competition, but by that more winsome method of cooperation. The first task is the removal of misinformation, and the second is the distribution of correct information.

The Greek Orthodox Church is the descendant of the Eastern Church of Constantinople, which separated from Rome in the early days before organizational controversy had superseded doctrinal differences. It spread both north and south, adapting itself to the steppes of Russia and the sands of Egypt, with patriarchs and synods to interpret the Church and the Bible to the believing congregations. Within the Ottoman Empire it was the focal center for the Greeks, about which they grouped their schools, churches, hospitals, and their hope. The Church saved the Greeks of Anatolia from assimilation, but not from expulsion.

Missionary effort, originally intended for the Moslems in Turkey, was soon expended on the Armenians and the Greeks, largely because of their greater responsiveness. The Protestant interpretation of religion led to the formation of a limited number of Greek and Armenian Protestant Churches, which in a measure survived the transplantation of populations from Asiatic Turkey to European Greece.

In the days of Venetian supremacy, Italian colonies were planted along the shores of most of the Mediterranean, and with them came the

Roman Catholic Church to Greece. This is especially true in the Islands of the Aegean, where it is not an uncommon sight to see a Greek Orthodox Church on the top of one hill and a Greek Roman Catholic Church on the summit of the corresponding elevation.

The presence of both the Protestant and the Catholic Churches in Greece is in the nature of an invasion. The Orthodox Church is the indigenous religious organization of the country, It is the governmentally recognized faith; it is the school-taught religion; it is autonomous, and today it is forward-looking.

The Protestant Churches of America have no grounds for opposing the Greek Orthodox Church—and every argument for cooperation. There is no excuse for proselytizing, but every reason, as Christian statesmen, for promoting friendly relations and practical cooperation.

The Anglican Church has long recognized a spiritual kinship. It has done more than exchange pious greetings—it has established clerical contacts and created confidence.

The Orthodox Church is included in the Conference on Faith and Order and has been creditably represented at the Universal Christian Conference on Life and Work and other international religious gatherings. In fact, the Metropolitan of Salonika makes a very profound impression on religious gatherings wherever he represents the Church of Greece, even as on his recent visit to America, while the Metropolitan of Athens impresses friendly visitors by his deep understanding of the American churches.

The enlarged American philanthropic interest in Greece, the continuous expression of American ideals through Christian charity, the feeding of fifty times five thousand, the clothing of the naked with over three million garments and the care of more than eighteen thousand fatherless and unmothered children have made the name of Christian America revered in every hamlet from Macedonia to the Peloponnesus. For America did answer the call in Greece's hour of need.

Is not this abundance of goodwill a challenge to build a new type of universal brotherhood and Christian unity, to have a "coalition cabinet" in America, representing all the Protestant Churches, with a foreign "secretary of state" empowered to negotiate with the forward-looking leaders of the Greek Orthodox Church, and arrange a "treaty of common defense" against the powers of unrighteousness and an offensive agreement against the forces of unbelief? It is not the lone fight of a single denomination—it should be the privileged opportunity of all the churches of America.



Better Than a Thousand Sermons

BETTER than a thousand sermons or resolutions," was a labor leader's opinion of the persistent efforts of the religious forces in New York to bring about mediation in the recent paper-box makers' strike in that city. The strike was finally called off by the union, owing to the extreme financial distress of the strikers who were being evicted from their tenements and whose homes were being broken up. Suffering from insufficient clothing in the winter weather was acute. The paper-box makers are among the lowest paid industrial workers in New York. They live and work in the heart of the lower East Side under as miserable conditions as are to be found anywhere in this country.

Strike headquarters were established in the Church of All Nations, Methodist Episcopal, where daily mass meetings were held.

The manufacturers absolutely refused to meet with representatives of the union, which had worked under a contract with them for the past three years. Various offers of mediation were made, including one by the Rev. Charles K. Gilbert, Chairman of the Social Service Commission, Greater New York Federation of Churches. To Dr. Gilbert's offer to form a mediation committee representing Protestant, Catholic and Jewish forces of New York, the manufacturers replied that "under no circumstances would they discuss the situation either publicly or privately, now or at any time."

Thereupon a committee of some 48 prominent citizens was formed, representing various religious groups in the city, which issued an invitation to the union and the manufacturers' association to attend a meeting at the Bar Association on January 17. Mr. Jacob Billikopf, impartial Chairman of the Men's Clothing Industry of the city, presided. Official representatives of the union were in attendance and presented the case of the workers. Three individual members of the manufacturers' association spoke unofficially for the employers. After some discussion it was proposed that both employers and workers, respectively, designate a committee of five to meet with a similar committee of citizens in an effort to adjust their differences. The union officials consented; the Employers' Association, though addressed by Dr. Gilbert and Rabbi Goldstein, voted unanimously not to concur.

At a second meeting of the Citizens' Committee on January 25 the union stated that it was prepared to meet with the employers, but the manufacturers' association again refused to enter any conference. Thereupon the following committee was appointed to place the situation before the Mayor: Robert Fulton Cutting, Louis Marshall, Rev. Charles K. Gilbert, Rev. C. C.

Webber, pastor of the Church of All Nations, and James Myers, Industrial Secretary, Social Service Commission, Federal Council of the Churches. As a result of their visit, the Mayor addressed letters to the manufacturers' association and the union, requesting them to appear before Acting Mayor McKee on February 1. The hearing before the Acting Mayor was attended by a large group of representative citizens, union officials again presented their case, but the manufacturers' association declined to appear before the Mayor's conference. Acting Mayor McKee thereupon appointed a committee to investigate the situation. On February 8, the union voted to call off the strike, having been out nearly nineteen weeks. The workers were literally starved into submission.

It is certain that the workers directly involved, and labor generally, have been impressed with the interest shown by religious and civic organizations in their struggle to improve their conditions. Many expressions of gratitude have been received from union officials and from the individual workers. One prominent labor leader said, "I wish that earlier in my life I had come in contact with the kind of religious leaders I have met during this strike. The clergy I knew were not interested in labor. When I found that the Church did not care, my mind swung way off—not only away from the Church, but away from religion itself."

EXECUTIVE COMMITTEE TO MEET IN DAYTON

On the invitation of the Dayton, Ohio, Council of Churches, the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America will be held in that city, December 7-9. The Executive Committee, made up of more than one hundred members, all appointed directly by the highest authority of the constituent communions, is the governing body of the Federal Council from year to year.

The Rev. Daniel Brownlee, of the Dayton Council of Churches, reports that in the city there is keen interest in the coming meeting.

MISS CHASE ABROAD

Miss Caroline W. Chase, the Assistant Secretary of the Federal Council, whose services are well known and deeply appreciated by all its constituency, has been compelled to take a leave of absence for a few months for rest and recuperation, following an operation for appendicitis at the end of last year. By action of the Administrative Committee at its January meeting, the office of Miss Chase was designated as "Secretary" instead of "Assistant Secretary."

Larger Plans for Religious Broadcasting

THE growing interest of the great radio stations in including religious subjects in their programs is revealed in the plans now being made by the National Broadcasting Company. The organization of this company represents an advance step of great significance in the whole radio field. Its plan is to make broadcasting a nation-wide, even world-wide, undertaking by linking up a chain of some of the most powerful stations in all parts of the country. Stations WEAF and WJZ in New York are directly owned by the company.

In order to provide and give the most competent supervision to programs of the highest order, the National Broadcasting Company has created an Advisory Council representing the major human interests and activities which the Broadcasting Company will include in its programs. The distinguished character of this Advisory Council is indicated by a glance at its personnel, which is as follows: E. A. Alderman, Walter Damrosch, John W. Davis, Francis D. Farrell, William Green, General James G. Harbord, Honorable Charles E. Hughes, Rev. Charles S. Macfarland, Dwight W. Morrow, Morgan J. O'Brien, Henry S. Pritchett, Henry M. Robinson, Elihu Root, Julius Rosenwald, Mrs. John D. Sherman, General Guy E. Tripp, Owen D. Young. According to a statement of the officers of the National Broadcasting Company, religion and music are regarded as of the highest importance in the whole program which is to be developed.

Dr. Macfarland, as a member of the Advisory Council, is charged with special responsibility for helping to guide the Company in its pro-

grams in the religious field. His appointment is a recognition of the interest of the company in making the radio available for religious uses. It is also interesting to know that the company turns to one of the officers of the Federal Council of the Churches in this connection.

It is understood by the company that Dr. Macfarland will convene a national committee, representing the various communions, which will from time to time give counsel on the larger questions of policy and on the programs involved in religious broadcasting.

At the meeting of the Administrative Committee of the Federal Council on February 25, upon recommendation of the Committee on Policy, a special committee, consisting of Rev. Charles E. Burton, Mrs. John Ferguson, Rev. F. S. Idleman, Rev. John W. Langdale, Very Rev. Charles N. Lathrop, Rev. John A. Marquis, and Rev. John M. Moore, was appointed to render counsel and advice to Dr. Macfarland concerning the personnel of the Advisory Committee on Religious Broadcasting.

Another interesting development in the field of the religious use of the radio is the recent invitation of the Bedford Y. M. C. A. of Brooklyn to the Federal Council of the Churches to use its broadcasting facilities for messages from the Federal Council from time to time. This is the center from which Dr. S. Parkes Cadman has for several years delivered his Sunday afternoon addresses to immense audiences all over the country. The Administrative Committee of the Federal Council has gratefully accepted this generous invitation, subject to certain conditions to be mutually agreed upon.



DR. CADMAN IN ONE OF HIS POPULAR BROADCASTING HOURS

What Justice Means Between Black and White

By R. B. ELEAZER, of Atlanta

CONCERNING certain phases of race relations there is undoubtedly room for difference of opinion. In this class fall such questions as those of inherent racial inequalities and social intermingling. But for the most part these are academic issues, debatable only on the basis of personal opinion. Consequently their discussion usually develops more heat than light.

If people desire to make real progress in their thinking on this subject they will do much better to seek some ground of agreement from which to start—some simple principle about which there can be no question. Such a principle is found in the demand for common justice. Even the most prejudiced will admit that white people should at least be just to Negroes. This admitted, we shall find the road open far in front of us. For here we are in the realm of facts, not that of speculation, and with a little effort we can go forward confidently on solid ground.

At the first step we confront the fact that in most states which provide separate Negro schools the average expenditures for public education are from four to eight times as great for the white child as for the Negro. I know of one county, for example, which spends on its white schools an average of \$57 per child and on its Negro schools an average of \$1.52 per child!

"But Negroes do not pay as much taxes as white people." No; and poor white people do not pay as much taxes as the rich. But for whose benefit were public schools established in the first place—for the rich which can afford to pay or for the poor who cannot? Is not the Negro's relative poverty handicap enough? Shall we further penalize him for it by denying education to his children? No academic question here. Just a practical issue of simple justice on the one hand and of human destiny on the other.

Is it just to bomb or burn the house of a Negro who moves into a white community? Of late that has happened repeatedly in cities of the North and Middle West. One may honestly think residential separation of the races desirable, but are the torch and the bomb justifiable means of bringing it about? And in those sections, chiefly in the South, where such separation is taken for granted, is it just to deny to the colored districts the common decencies of civilized community life—street paving, lights, sewers, proper housing? In states which pro-

Mr. Eleazar is a Southerner who has rendered conspicuous service in furthering goodwill between the races. Formerly Editor of the Missionary Voice, an organ of the Methodist Episcopal Church, South, he is now Educational Director of the Commission on Interracial Cooperation, composed of Southern white men and Negroes who work together for better understanding between the races and the improvement of conditions.

vide for separation in public carriers, is it just to give Negroes for the same money a poorer grade of service than is provided for whites?

Do the courts always do justice when Negroes are involved? Has an accused Negro an equal chance to establish his innocence, or a com-

plainant to win his case? No need to accept anybody's opinion about it. Merely sit through a session of a police court and see for yourself.

Does justice demand that Negroes be protected from economic exploitation—that they be permitted to work for a living, be paid decent wages, and be settled with honestly? What about the "barber bill" enacted by a certain city some months ago forbidding Negroes to cut the hair of white people? What about certain state laws which legalize even yet a form of debt slavery? Get the facts, if you don't know them already, and apply the standards of justice.

What has justice to say about lynching—about mob shootings and hangings and burnings at the stake? There have been more than 4,000 such affairs in America in the last forty years. Is there room for difference of opinion about that sort of thing? If not, is it not high time that we should do something about it?

Justice may have something to say about citizenship rights, also. Not all Negroes are competent to exercise the right to vote, to be sure. But is it justice that those who are should be illegally excluded, while incompetent white men are allowed to vote? We must protect the ballot, of course, by suffrage limitations. But should not such limitations apply equally to both races?

What has justice to say about our conventional attitudes toward the people of other races—our assumption of superiority; our consequent arrogance and lack of consideration; the limitations of opportunity which we lay on those we count inferior; the petty humiliations which we visit upon them? Can these be defended on the basis of justice?

Not that the Christian should be willing to stop with justice alone. "Not the letter that killeth, but the spirit that maketh alive," means the spirit of Jesus, who saw infinite value in every human being and enjoined upon all the obligation of mutual love and service. The Christian, therefore, is expected to be generous as well as just. But justice is a good starting point and, if we follow the road honestly, we shall have quite enough to do for a while.

The Basic Principle of Missionary Promotion

By REV. CHARLES C. MERRILL, of Chicago

This article by Dr. Merrill is an incisive interpretation of the spiritual significance of what is too often regarded as the function only of an advertiser or promoter in the business sense of the word. The author has come to the general direction of the Congregational Commission on Missions, which coordinates the appeals of the various boards of one of our great communions, after extensive experience on the field, both in Vermont and Illinois.

FOR a missionary board to pass upon a schedule of appropriations and to authorize the expenditure of money is a supreme act of faith. Where is this money coming from? To be sure, some of it is coming from the income on invested funds, which is practically as-

ured, but most of it must come from uncertain sources. Your supreme act of faith is as to what you will get from living donors.

The task of promotion is to give substance to this faith.

You will see at once that missionary promotion is much more than a task of raising money. In some way there must be within our churches the conviction and the attitude which will lead the membership gladly and spontaneously to make their contributions and thus give reality to the faith of those whom they have charged with the administration of their missionary work.

Emphasize Life, Not Organization

Think what a schedule of appropriation means. It primarily means that you are making it possible for living men and women to take the living Gospel of Jesus and make it real to their fellow-men. Other money, gifts to other causes, perhaps you can manage as a matter of mechanical routine. You can heave a deep sigh and say: "Well, I suppose I have got to do it, but I am not sure how much good it will accomplish." Not so with money contributed to missions. It ought to be the expression of Christian conviction and passion. It ought to be the inevitable outcome of a life that is hid with Christ in God and which therefore spontaneously shares that life with all needy people the world around.

A promoter in the business world does not always have a good savor among his fellows. A promoter in the realm of which we are speaking is nothing else and nothing less than a preacher and teacher of Christianity.

One fears that we have been somewhat getting away from this idea of promotion in recent years. For one thing, we were dazzled by the successes of the war drives, and the Inter-Church World Movement was conceived partly under the impression that through the continuation of the war-drive spirit great sums of money could be obtained and a great advance secured for the work of the Kingdom. For another

thing, the church almost of necessity is affected by the atmosphere of the world in which it exists. The present atmosphere is one of big business. It is one of organization. It is one of external efficiency. Hence unconsciously and almost inevitably we of the Church have

come to put our trust in organization and method. But religion has a method of its own, and the danger, indeed the inevitable outcome, is that, if you do not promote religion in accordance with its own appropriate method, you will lose your religion.

The one basic principle of promotion, is that all the work of promotion must proceed out of a tremendous religious passion and purpose.

Missionary Administration

Those who administer missionary work are obviously having to do with what is much more than and much other than a business enterprise. This is the heart of what they have to do, as I see it: they take the interest that the churches have in missions, this interest which is inherent in our religion, because it arises out of the necessity for expressing our Christianity, and try to give it concrete and worthy form. Here is a man who, out of the goodness of his heart, wants to help his brother in China or his brother in Alabama, or his brother in Idaho. So he makes a contribution to a missionary society. Now the task of administration is to carry out that man's intent. It is a high and holy task. I know of scarcely any task that is higher and holier. What a tragedy it is if the task be not performed with some measure of adequacy, if an unnecessary amount of the money that this man gives be lost before it gets to the field!

In his remarkable book entitled "Disenchantment," Mr. C. E. Montague deals in a heart-searching way with the failures on the part of the government at home and the generals on the field to take the motive that had sent the best blood of England to the war, and give it expression in their conduct of the war. I couldn't help saying to myself that the way these soldiers felt with regard to their generals and their government and their war profiteers was comparable to the way people have a right to feel if missionary money is wastefully or inefficiently administered. We who are in one way or another asked to assume a measure of responsibility for pro-

moting and conducting this enterprise must be our own severest critics. The ideals that we have for ourselves must be higher than the ideals other people have for us.

The world being as it is, there is abroad very real skepticism with regard to the administration of missionary funds. I do not believe that that feeling is justified, but I am concerned that the ideals which we have as missionary leaders shall be increasingly high and that always we shall be able to look our brothers in the face and say: "We are human as you are human, we make mistakes as you make mistakes, but God helping us we are going to have your money go as far as we know how to make it go in accomplishing that for which you give it."

For one example, it is clear that there is an insistent demand that our work be conducted in a way that will advance and not for a moment hinder Protestant church unity. Congregationalism is important and we prize it, but, compared with the wider interests of the Kingdom, it is unimportant. Therefore we are glad when the Home Secretary of the American Board says that the missionaries of the Board do not have to send home for permission to engage in a union enterprise, but have standing orders to engage in such enterprises, or when the General Secretary of the Church Extension Boards makes the statement that they are "staunch supporters of interdenominational understanding and cooperation." Such ideals are helpful in a very real way to promote the interest and the support of our missions. Some denominations can doubtless get people to give to their missionary societies at least in some degree on the basis of denominational loyalty. That is not a safe basis in the long run. Our constituency will give just about in proportion as they believe in the inherent worth of the thing we are trying to do and in our honesty and efficiency in doing it. We are not to depend on the *history* of our missionary societies, nor upon their institutional life. Instead, we are to depend upon the success with which they are carrying out the purpose for which they exist and the purpose of those who are providing them with funds. I dislike to hear any Congregationalist, for example, appealing for money on the ground that it is a Congregationalist institution which he is presenting. Let the appeal be made on the ground that the institution or the society or the cause is one which is thoroughly worth supporting, and let us keep our societies constantly up to such a standard that this appeal can be honestly made.

The New Unity That Is Ahead

In the promotion and in the administration of our missionary work there are obvious opportunities for putting one interest or one point of view over against another interest or another

point of view. Take the old division between home and foreign nations. I call it an old division because more and more it is coming to be out-of-date. The deeper students of missions are reaching the absolute conclusion that home missions and foreign missions are so much a unit that only for purposes of convenience are they at times to be spoken of separately. There was a time when, on account of the lack of interchange between the so-called non-Christian countries and America, the Gospel could be preached in those countries without the hindrance of an America that was only in a very partial way itself Christian. Today, such is the interchange of information through books and papers and even more through travel, that the status of Christianity in America is one of the most vital factors in any impact that we try to make upon the non-Christian world. On the other hand, the contacts that America has with non-Christian countries are such that, if we are to remain Christian ourselves, we must at least try to persuade these other countries to share Christianity with us. As a matter of fact, henceforward increasingly the distinction between home and foreign missions will be practically forgotten, except for purposes of convenience, and the putting of these two parts of our missionary enterprise one over against the other is as foolish as it is un-Christian.

Another possible separation is between what you may call the individual appeal for each society and the combined appeal for all the societies. I think that great progress has been made in doing away with this separation. I think greater progress will be made in the immediate future. Misunderstandings may still arise, there may be creaking of machinery and failures to catch and to exhibit the right spirit. However, increasingly we will develop ways and means, and even more we will develop the purpose, by which we will understand that it is a case of each for all and all for each, and that being in the same boat we will reach port or be stranded together.

Still another possible separation is between men and women. One of the tremendous meanings of the merger of the boards within several communions is that in missionary work they are going to do away with this separation, even though traces of it may indeed linger. I think the responsibility for the success of the merger so far as men and women are concerned rests even more upon the men than upon the women. If we men will give these women a real opportunity to share in the administration of this enterprise and a real opportunity to bring the whole church up to and beyond the degree of interest that our loyal women have had and are having in missions, we

(Continued on Page 30)

The Student World

(Continuing the Student News Letter)

WALTER W. VAN KIRK, Editor

International Events and Missions

THE February issue of the *Student Volunteer Bulletin* raises many pertinent inquiries regarding the possible effect on the missionary enterprise of the present unsatisfactory relations between the United States and Latin America:

"Imagine yourselves a group of Latin Americans south of Panama. Would the present tense situation between Mexico and the United States have any religious significance? Would your attitude toward (1) American foreign missions, (2) Protestantism, be affected? Where would you look for the active goodwill of American Christians to express itself? (3) For what reasons does the foreign missionary program of the United States concern missionary representatives in Latin America only, and not also on the floor of the American Congress?"

The following editorial opinion is expressed regarding our disputes with Mexico: "We have seen questions of infinitely greater importance involving much more delicate situations amicably settled in Europe by methods of conference and kindly appreciation of each other's points of view. There is no reason in the world why such methods should not be pursued in this instance with the same happy results." Reference is made, in the course of these remarks, to the Federal Council's Nicaragua-Mexico declaration, issued January 23rd.

Creating International Goodwill

Many college committees and young people's groups are planning to observe International Goodwill Sunday on May 15th. Elmhurst College, Oregon State Agricultural College, Northwestern University, Boston University School of Theology, Vassar College and the University of Missouri were among the institutions in which undergraduates joined in the observances of this day, a year ago.

At last year's International Goodwill Mass Meeting in the University Methodist Episcopal Church of Seattle, Washington, speakers from Japan, China, Canada, the Philippines and the United States were represented on the program.

This year enlarged plans are under way for a still wider observance of Goodwill Sunday.

A message of friendship will be adopted at many of these gatherings, and will be addressed informally to youth groups in various parts of the world. This message will emphasize such considerations as the following:

(a) The desire of American Youth to live at peace with their fellows:

(b) The need of sympathetic understanding between racial and national groups.

(c) The importance of having the Christian

Church take the lead in behalf of world justice and peace.

International Goodwill Sunday is now regarded by many of our young people as the day on which they express in a particularly distinctive manner their thoughts of friendship and of regard for the people of other races and nations.

Church Cooperation at Univ. of California, Southern Branch

AT the Southern Branch of the University of California, soon to be built at Westwood, which many believe will rapidly become one of the great students centers in America, a comprehensive program of religious cooperation has been planned even before the college is completed. A central University Religious Council has been organized, composed of the officially appointed representatives of the Protestant, Jewish and Catholic groups. A provisionally appointed Committee has drawn up the following statement of purpose regarding the religious program to be undertaken:

1. To dedicate its service to the highest and best interests of the University and to assure authorities of its whole-hearted support in their efforts to attain these worthy ends.

2. To cultivate goodwill and confidence between religious groups at the University.

3. To promote, through helpful cooperation and sympathetic understanding, the vital interests of each religious group without sacrifice or compromise of principle or practice to any.

4. To serve as a clearing-house in matters of common concern.

5. To cooperate, as far as practicable, in the advancement of matters of mutual interest.

6. To secure and hold property that may be of service to all religious groups cooperating.

7. To provide ways and means for high-grade religious instruction with due regard to the views of the different groups.

8. To foster comprehensive cooperative religious activities in the University and community.

9. To expand and develop as conditions warrant.

10. To maintain a close relationship to the American Association on Religion in State Universities and Colleges.

Student Discussions on Christian Unity

That many undergraduates are interested in the problem of Christian unity is evident from the number of discussion courses on this subject that have lately been organized in various university centers.

The Wesley Foundation, at the University of California, under the direction of Rev. Edward W. Blakeman, has been interesting its student constituency in the historical background and possible developments. A study course has been

outlined in which various interdenominational movements are studied both historically and with regard to possible future developments.

Seeking to Rediscover Jesus

The announcement has only recently been made that the Young Men's Christian Associations of the world are to observe the Nineteenth Centenary of the three years' public ministry of Jesus. This will be done during the three years, 1927-1929.

Dr. John R. Mott, Chairman of the World's Committee of the Y. M. C. A., issued the call for this observance to the forty national councils and alliances of that organization. This commemoration of Jesus' public ministry is to be carried forward, says Dr. Mott, by "furthering an intensive study of the personality, work and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men."

There is contained within the personality of Jesus enough moral and spiritual dynamic to change for the better the whole fabric of human society. We can only hope that, in this observance of the nineteenth centenary of Jesus' public ministry, an increasing number of youth throughout the world will discover in Him the secret of creative power and the inspiration for holy living.

"What Woodrow Wilson Means to Me"

The Woodrow Wilson Foundation announces a special donation by which it has the pleasure to offer two awards of \$25,000 each to the young men and women of America for the two best articles of 2,500 words on "What Woodrow Wilson Means to Me."

It is the purpose of these awards to bring to the youth of America a more intimate knowledge of the ideals and principles which Woodrow Wilson sought to express to the people of his own country and of the world.

"An award of twenty-five thousand (25,000) dollars to be presented to the young man who has passed his twentieth birthday, and has not passed his thirty-fifth birthday, whose article shall be considered best.

"An award of twenty-five thousand (25,000) dollars to be presented to the young woman who has passed her twentieth birthday, and has not passed her thirty-fifth birthday, whose article shall be considered best."

Partisan political considerations are outside the scope of the contest. Only the ideals and principles of Woodrow Wilson are to be considered. All articles must be received at the office of the Woodrow Wilson Foundation, 17 East 42nd Street, New York, N. Y., on or before October 1st, 1927. The announcement of these two awards has already awakened keen interest among students and young people generally.

Evanston Notes

The following communication has been received from Mr. Ralph Barton, of Chicago, the Executive Secretary of the Continuation Committee of the Evanston Interdenominational Student Conference.

"Returns from our survey regarding student attitude on the problem of church unity have now been received from six colleges, representing a total of nearly 5,000 students, and 10,000 more blanks are in the hands of leaders in other colleges who will complete their survey shortly. The sentiment of students is overwhelmingly favorable to the proposition that certain of the churches within Protestantism should make a definite step toward union, but at this time they do not think it practicable to attempt a wholesale program of organized unity. Only a negligible number of students were opposed to the proposition of uniting the young people's societies, and still fewer of them thought it impossible of attainment."

The announcement is made that a Student Conference on Pan-Pacific Relationships is to be held in Chicago, March 25-27. Students at both Chicago University and Northwestern are cooperating in this project, the executive leadership of which is being furnished by Mr. Andrew Steiger, a member of the Evanston Committee.

Youth and International Relations

Trinity Methodist Episcopal Church of Albany, N. Y., was crowded to the doors on the occasion of the Annual Young People's Convention, February 19-20, held under the auspices of the New York State Sunday School Association. One of the Secretaries of the Federal Council's Commission on International Justice and Goodwill was present to lead the forum on international relations.

The following resolutions on the international situation were adopted:

1. That we recommend the abrogation by the United States of all unjust and discriminatory treaties now in effect with other nations, particularly with China, and negotiate in their stead treaties which are based on a recognition of the other nations as entitled to full equality of rights, territories, etc.

2. That we go on record as favoring the entry of the United States into the League of Nations, with the reservation only that we shall not be called upon for, nor give, military or naval aid or action to or for any cause unless the Congress of the United States shall so direct.

3. That, inasmuch as we agree that misinformation and misunderstanding and ignorance are basic causes of war and other international disturbances, we strongly favor, and pledge support to, any movement or agency tending to the wider dissemination of full and accurate information on all international questions, and further

4. To this end we particularly pledge our support and urge the support of all the Christian Young People of New York State to the Peace Declamation Contest to be held in the coming year.

How Indianapolis Furthers Mutual Understanding

A RATHER unusual but fruitful approach was made to industrial problems through the program of an International Friendship Week, from the point of view of the industrial problems involved, at Indianapolis, Indiana, February 8-12, 1927. The Conference was held under the joint auspices of the Women's Department of the Indianapolis Church Federation, the local Women's Missionary Social Union, the local Y. W. C. A., and the Social Service Commission of the Federal Council of the Churches. Twelve meetings were held, chiefly supper meetings, at the Y. W. C. A. building each night, but speakers were also placed in the surrounding colleges and before luncheon clubs.

Each night was devoted to some special phase of international friendship and industrial problems. Special guests were presented each night. The Cosmopolitan Club of Indianapolis, composed of students from all lands, was present on the first evening; Armenians and Syrians living in Indianapolis the second night; representatives of European countries the third evening; and the student industrial committee of the Y. W. C. A., which is composed of college students and industrial girls, both white and colored, were the guests at the final supper.



REV. ERNEST N. EVANS

The subjects discussed by the speakers on various evenings included "The Industrial Awakening in China" by Miss Agatha Harrison, of the National Board of the Y. W. C. A.; "Child Labor in America" by Dr. Worth M. Tippy, of the Federal Council; "The Situation in Mexico" by Dr. Alva Taylor; "The World Industrial Outlook" by Miss Harrison; "Workers' Education in Europe and America" by Mr. Jack Evans; "The Church and Industry" by Helen Gwynn (both of the latter being workers in the Columbia Conserve Company); "The American Industrial Outlook" by James Myers of the Federal Council; "The Negro Girl in Industry" by Miss May Belcher; "The International Labor Organization at Geneva" by Professor Morris of Earlham College; and "Religion and Industry" by James Myers. The meetings were presided over by the Reverend Ernest N. Evans, Executive Secretary of the Indianapolis Church Federation, and by local pastors and officers in the women's organizations. As the meetings of the week progressed there was evident a growing sense of obligation on the part of the church people who attended these meetings to come to a closer understanding of the various races and nations as well as of our industrial problems.

Social Work in Mid-West Councils

THE Church Federation at Indianapolis has taken a step forward in social work by the appointment of Rev. Lynn T. Tripp, a minister of the Disciples Church, as its secretary in this field. His appointment is the more interesting because, in addition to assuming responsibility for work with the Chief Probation Officer of the Juvenile Court, Mr. Tripp will become the executive for a thoroughgoing effort to bring the churches of Indianapolis into more effective cooperation with the social agencies of the city. Especial attention will be given to tying up social workers with local churches, and to realizing more fully the spiritual influence of the churches in restoring broken families and reclaiming individuals. Mr. Eugene Foster, former secretary of the Associated Charities, and now Director of the Indianapolis Foundation, who is specially interested and a member of the committee, will give personal attention in carrying through the effort.

The Federated Churches of Cleveland, with

the cooperation of Dr. Tippy of the Federal Council, is carrying on a survey of the social organization of the local churches to discover what churches have social work committees or councils, the kinds of social service they are doing, and how many churches have regular contacts with the Juvenile Court and the Associated Charities. The survey will aim to bring out just how effective is the help being given these agencies in the spiritual aspects of their social case work with families and individuals. The Cleveland Federation has a whole-time Director of Surveys, Rev. John Prucha, who has been assigned to the study.

Both Indianapolis and Cleveland will contribute in this way, through survey and experimentation, to a better organization of social work in local churches. The conviction is growing that social ministries require the same careful attention and the same thorough organization as have long been given to religious education, evangelism and pastoral visitation.

The Press as an Ally of the Church

By E. P. BEEBE

Assistant Treasurer, Iron Age Publishing Co.

THE late Bishop Charles D. Williams of Michigan compared the ideal church to a powerhouse carrying the dynamic message of the Gospel out into the world. Powerhouses have high voltage wires transmitting the electric current in every direction. Messages of the Church too frequently never leave the four walls of the building.

We tell our friends about a good book, a good play, or the fine points of an automobile, but how many of us ever pass on the appealing features of last Sunday's sermon, or tell friends or neighbors how much we were helped by what the minister said?

All big communities, and many not so big, have publicity departments. Every theatre, every railroad employs publicity men. The church is engaged in the greatest of all businesses, but its "publicity department" is in its infancy.

Every church, whether on the avenue of a great city, or on the main street of the small town, should have its own press representative—a man or woman who will report briefly for the local papers the high spots of the sermons, keep the public informed as to next Sunday's topics; feature the music, touch on the Sunday School program, keep the work of the church constantly in the public eye, and broadcast a welcome.

The news of the average suburban church has been money-getting in tone—items soliciting attendance at fairs, silver teas, bridge parties, lawn fetes, and the like. The constant repetition creates in the minds of many the impression that

the church is always asking for money. A church ought never to be placed in the position of asking publicly for money. Its publicity should be in keeping with its mission—soul-winning, not money-getting.

In this enlightened day there is not a community so small that someone cannot be found who can, with some practice, do this successfully.

Once church news is given to newspapers, the editorial chiefs ask for it, phone for it. They realize that the people want it, that they read it.

The question is often asked, "Why don't these newspaper men gather this news themselves?" Outside the big dailies, most newspaper men, like the rest of us, work six days a week, and are entitled to their day of rest.

A group of active church press representatives can change the religious life of the community. Flushing, L. I., organized the first Layman's Publicity League in America. The basis of the League plan is a press representative of each church, and community advertising.

People are looking for, and reading church news, and sermon write-ups. The *Flushing Evening Journal* declares that church news and sermon excerpts increased its circulation 25 percent in a year. The press representatives of the League have been a powerful factor in the religious life of Flushing, and with their efforts, the churches' influence has greatly increased. Flushing's advice to the rest of America is "Organize," "Get together," "Work together."

Church Workers Confer on Care of Orphans

CLERGY and laity who, under auspices of the Protestant churches, work in behalf of orphans and other dependent children, will be in conference in New York City, April 21 and 22. The Conference will be under joint auspices of the Federal Council of the Churches and the Child Welfare League of America. In addition to executives and trustees from church children's institutions and child-placing agencies from all parts of the country, the attendance will include church social service officials and social workers.

The experience of a church orphanage in administering mothers' aid is to be described by Rev. M. L. Kesler, D. D., General Manager of the Thomasville Baptist Orphanage. This institution, supported by the Baptist Convention of North Carolina, cares for about 1,000 children, nearly four hundred of whom are supported in their own homes with their mothers.

Experienced workers will tell of successful institutional and foster home care under the auspices of church organizations.

Other speakers include John S. Bradway, Secretary of the National Association of Legal Aid Associations; Hastings H. Hart, of the Russell Sage Foundation; Allen T. Burns, Executive Director of the American Association for Community Organization; Mrs. Martha P. Falconer, Executive Secretary of the Federation of Agencies Caring for Protestants in New York City; Rev. Worth M. Tippy, Executive Secretary for the Commission on the Church and Social Service of the Federal Council of the Churches, and C. C. Carstens, Executive Director of the Child Welfare League of America.

Information may be secured by addressing H. W. Hopkirk, Child Welfare League of America, 130 East 22nd Street, New York.

The Changing Situation in China: An Interpretation

By REV. SIDNEY L. GULICK

Secretary, Commission on International Justice and Goodwill, Federal Council of the Churches of Christ in America

GREAT things are happening in China. They are not the military struggles between the war lords, to which the press largely confines attention. A new China is being born. "There never was a time," writes one of China's leaders, "when the hearts of the people bounded with more hope than today." An ancient people is becoming a nation. New life is surging through her veins. She is undergoing inner transformations in a single generation that have occupied the peoples of the West for half a millennium.

A *literary and linguistic revolution* is sweeping away the classical language, dead now for 2,000 years, and is substituting for it the language of the people. This is making it possible even for adults to learn to read and write their own language in less than a year. Within a generation Chinese illiteracy should be largely overcome. In consequence, newspapers are springing up all over the country and the nation is able to know what is happening the world over—and especially to China, as she faces the powerful and hitherto aggressive nations of the West.

An *educational revolution* has already taken place. The classical education is abandoned. Modern occidental education is being rapidly introduced, creating young men and women by the millions, dominated by practically the same world view, the same ideas and ideals and the same patriotism that dominate our young folk of the West.

A vigorous *intellectual revolution* is in progress. Every tradition, social, moral, religious, handed down dogmatically or imported from the West, is being questioned. New China is questioning Christianity, in the so-called "anti-Christian movement"; but she also questions every assertion of authority. Confucianism, Buddhism and Taoism are subjected to the same questions and tests.

A *scientific revolution* is well on, especially among the youth. Ancient Chinese ideas of heaven and earth, of nature and the supernatural, of deities and of men, are beginning to disappear. Occidental science is beginning to create the new mind of China as well as to transform her physical life.

The *industrial revolution* has started. Enormous factories and mass production have already invaded many centers, upsetting old industrial methods, carrying tragedy to multi-

tudes of industrial workers and creating new economic, financial and social problems.

The *political revolution*, from feudal autocracy to a form suited to her modern life, is in violent process. The downfall of the Manchu dynasty (1911) has been followed by a decade of confusion of competing war lords.

The significant thing in the immediate present is the *rising power of nationalism* and of the National Party. It has recently set up headquarters in Central China and appears to be the one party with a policy and a program based on moral ideals, social principles and patriotism. The ultimate outcome of this conflict cannot be doubted. The prospect of the ending of the period of political turmoil, and of civil war, is brighter than at any time during the past decade. Some observers even believe that the People's Party will be triumphant and in substantial control of all China within a year or two.

Dr. Sun Yat-sen, in his "will," now regarded as almost sacred, formulated three fundamental principles as the objectives of his party. These three principles have become the slogans of all forward-looking Chinese: (1) the recognition of China as an equal among the nations and the readjustment of all existing treaties; (2) the political unification of China with a truly democratic government controlled by the People's Party; (3) the betterment of economic conditions for all industrial workers.

All China is now demanding that all "unequal" treaties be abrogated and new ones be negotiated on a basis of *complete equality and reciprocity*. She wants to control her own tariff absolutely, as England and America do. She wants to have her own courts in full control within her jurisdiction, as are those of Western lands. She wants all "concessions" and "foreign settlements" and rights of "extraterritoriality" abolished.

The fundamental fact back of all these changes and demands is the rise in the Chinese mind and heart of the same impulse that has dominated Western nations and Japan during recent decades—conscious nationalism. China is now determined that oppression both from within and from without must end.

Whether Chinese nationalism will keep within bounds or go to violent extremes depends largely on the response which other nations make to the demands for readjustment of relations which the Chinese have come to regard as intolerable.

For a century the United States has been a real friend to China. On the whole, with certain unhappy exceptions in our treatment of Chinese in America, we have treated China well. The return of the Boxer Indemnity, the policy of an "open door," the demand of the Washington Conference on Limitation of Armament for the restoration of Shantung, may be mentioned as examples. But *the time has come for a new expression of our national goodwill*. Clearly and promptly should we express our interest in China's problems and aspirations, our sympathy with her national desires for unity, equality, autonomy and freedom to be herself and to direct her own life. Our Government should be foremost in recognizing the new China that is in the making. We should be ready to help her, so far as an outside nation can help her, in achieving her ideals and in meeting her responsibilities, both internal and international.

This, however, we can intelligently do only as we see China's problems and needs as they really are. To be a true friend, America must truly understand China and the realities of her task. These problems concern not only her external relations but her internal life. China's 400,000,000 people are terribly poor. They lack adequate food and clothing, housing and education. China is suffering from under-nourishment, from physical diseases of many kinds, from superstitions inevitable in an unscientific age, from political corruption, and from social injustice.

China needs, and needs desperately, more efficient agriculture and industry, more adequate roads and railroads, a more general education and intelligence. She needs, moreover, able and reliable, skillful and honest governmental officials, patriots by the million who will give themselves for the welfare of China.

Restoration of the "concessions," abolition of "extraterritoriality" and achievement of "equal treaties" should be secured as promptly as possible, yet they alone will give China none of these fundamental things and will, therefore, help little in solving her real problems.

Americans need also to realize that *Russian influences in China* constitute a real menace. No one can say at present how far Bolshevik forces are really successful. For the moment they are utilizing China's difficulties and unrest to foment international tension. Whether the radical, communistic and anti-occidental influences are to gain permanent ascendancy in the National Party, it is still too soon to forecast. But Americans need to realize that Russia's present preponderant influence in China is due to her voluntary relinquishments of rights and privileges secured by force or fraud and by her professions of friendship and help as against foreign oppression.

Americans need also to realize that the *safety of American lives* and interests in China can in reality be permanently secured only by *reliance on China's goodwill*. And this can be had, not by a show of force, much less by use of battalions and battleships, but only by a genuine friendship evinced by actual deeds.

It is a matter of satisfaction to Americans that our Government has through many decades been an intelligently helpful friend to China, and that in the most recent times it has announced its *readiness to negotiate new treaties* on a basis of equality, mutuality, and reciprocity, independently, if necessary, of other nations. American citizens, in every part of the United States might well express unmistakably their desire that our nation should promptly invite the appointment by China of representatives for the negotiation of new treaties. We believe that prompt action of this kind will do much to retain China's friendship for the United States for the decades ahead.

The new China now coming to the fore is largely the product of the new ideas and ideals which multitudes of Americans have been faithfully imparting for more than a century and which have permeated the people like leaven. There is no occasion for discouragement in what is taking place. Christian missions and Christian education have achieved an extraordinary success.

Now is not the time to withdraw or even weaken, but to press forward and to strengthen the work. This, of course, should be done *in fullest cooperation with the able Chinese leadership* that is coming to the fore. Chinese Christians should take administrative control just as rapidly as responsible and competent leaders can be found. They should be urged to assume the responsibilities that must be theirs for the support and direction of the evangelistic and educational work of the churches. Recognition and approval should be given them as they take their rightful and loyal place among China's patriotic forces. Such action should lead not to the diminution but rather to the increase of support by the Churches of the United States.

Finally, in these momentous days of turmoil and, it may be, of fateful crisis, prayer should be offered for China in all our churches. Our statesmen need wisdom and insight and appreciation. The attitude of our Government toward China should be manifestly controlled by sympathy and helpful understanding. Justice and goodwill should manifestly exist in the mutual relations of the United States and China. A new nation is taking her place in the great human family. An ancient and mighty people is achieving a new life and a new status. This is an integral part of God's gracious plans for mankind, for the full establishment of His Kingdom among men.

The Churches' Stake in Industrial Conflict

THE "inevitable stake" that the churches have in industrial conflict is brought out in a remarkable way by the issuance of the joint report by the Research Department of the Federal Council of Churches, the Social Action Department of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis on the Western Maryland Railway strike.

For more than a year the strike, or rather lock-out, of engineers, firemen and hostlers has continued. John D. Rockefeller, Jr., until recently the principal stockholder, was known to be out of sympathy with the labor policy of the management of the railroad. Although the number of men involved is comparatively small, the controversy is of much significance because it presents all the elements that are typical of American industrial controversies.

In presenting the findings, the report emphasizes "the appropriateness of the most thorough-going study of such situations as the one here presented in order to throw light on the problem of the Church's ministry to an industrial population and its responsibility for the promotion of industrial peace."

"In both Cumberland and Hagerstown were found churches which have been seriously disrupted as a result of strikes. Ministers have had their pastoral work in large part hampered or nullified, and in one or two cases the finances of the churches have been badly crippled." It was on the request of the churches in the local communities that the study was made.

The report disclaims any intention on the part of the participating organizations of attempting to arbitrate the dispute or any desire to "impose their judgment of the merits of this controversy upon the disputants." It is stated rather that their purpose has been "to uncover the relevant facts with reference to each issue involved and to analyze those issues in a way that will aid the reader in arriving at a just judgment in each particular."

The findings upon the various points at issue have been so widely and fully presented in the public press that they need not be repeated here. On the question of general labor policy, the report said:

Labor Policy

"The strained relations between the men and the company which exist in the Western Maryland case are unfortunately found in numerous other situations. It is for this reason that a statement of this condition is here re-emphasized. Much of the hostility of labor toward industrial management is traceable to just such injudicious and inconsiderate procedures in administrative matters as those here recited. If

employees gain the impression that management is ready to take advantage of technicalities and that ordinary considerations of equity and humanity do not weigh heavily in determining policy, they may become as seriously disaffected as by a disagreement over wages.

"Many an industrial concern has piled up trouble for itself quite needlessly by failing to have its labor policy administered by men possessed of insight into the problems of human relations and a sympathetic understanding of the workers' attitude. Not infrequently, an intelligent and socially-minded labor policy at headquarters is nullified by unsympathetic and unskillful administration. In the case of the Western Maryland Railway, both the policy and its administration left much to be desired. Without some machinery of collective bargaining and arbitration both management and men are sure to be left at each other's mercy, depending upon which at the moment is stronger."

The findings as to the effect on the churches were as follows:

Responsibility of the Churches

"On the whole, the relation of the churches to the strike has been such as to warrant several conclusions:

"First, the churches are rather strongly inclined to direct their sympathies and activities in line with their economic interest and their social environment.

"Second, the churches and the ministers have not yet reached the point where they feel a direct responsibility for aiding either in the settlement of such a dispute as this, or in undertaking to make the issues plain to the public.

"Third, even granting a disposition to do so, the average minister and the average laymen lack the facilities for studying a controversy in which the issues are as technical as in the present instance. This should not be taken, however, as an excuse for failure to know much more about the human aspects of such a controversy and the manner in which it was precipitated. There are many important facts of a non-technical nature which any intelligent, inquiring citizen might have learned. On the other hand, credit belongs to the local religious leaders for initiating the present study. And the little group of ministers whose churches have been vitally affected have left nothing to be desired in zeal and loyalty to their members. Some of them have perhaps on occasion given an impression of a rather vigorous partisanship. If so, it was at least conscientiously arrived at.

"Fourth, it has been conclusively demonstrated in this case that industrial strife can produce religious and moral chaos. The churches are devoid of any inspiration unless they can

first inspire to unity and brotherhood. Industrial strife sets man against man, brother against brother, and one church against another, destroying the fundamental love, without which no religious effort is possible. The church cannot stand by, unaffected and disinterested while the very antithesis of its highest aim is being spread, often within its very walls. This fact, combined with the high moral responsibility derived from the prophets of Israel to speak in the name of God on every ethical issue, whether political, economic, or social, makes the presence of religious bodies in industrial conflict not only feasible but imperative.

"The attitude of unionist church members toward the men who did not strike and toward the families of these men seems crude and inexcusably harsh. Yet, unless it is understood as a natural development, one misses the significance of a labor strike and the emotions and attitudes that make it possible. Industrial managers commonly speak of the virtue of loyalty to the

industry, and of the necessity of discipline for a breach of such loyalty, yet it would be quite impossible in such a situation as we are here studying to induce a sense of loyalty to the company that would be in the least degree comparable with the loyalty these workers feel to each other and to their union. As they see it, their prime duty is to their brothers, and they can understand no claim to loyalty that is commensurate with this.

"We are here concerned, not with the right or wrong of this attitude, but with the attitude itself. It is a simple fact which a church that is in the midst of an industrial conflict has to accept and deal with. The most that the average minister in such a situation finds it possible to do is to counsel charity and to mitigate as he can the sharpness of the resentment that he finds. To what extent, in such a situation, the minister should take a public stand and deal prophetically with the issues involved is one of the challenging questions of the hour."

What One Church Federation Did Last Year

"BUT what does a Church Council really do?" is a question that is often heard. It grows out of a feeling that while interchurch cooperation is a right ideal, in practice it often seems unable to command sufficient support to make it of vital consequence in a community.

No better reply to the question could be desired than the annual report of the Chicago Church Federation, issued last month. This report is a revelation of the range and richness of the cooperative program as carried on by the churches of that city.

The following is a mere skeleton of some of the activities to which the inspiring report of the Chicago Federation adds flesh and blood:

Open air evangelistic services, with sixty ministers participating in the street preaching, were held during the year. A notable series of inspirational meetings was held during Lent with hundreds turned away on Good Friday. Radio services were used to stimulate interest in morning worship. As a result of these and other parts of the program of evangelism, 60,000 new members of the churches were reported.

The Council of Religious Education, functioning as the Department of Religious Education for the Federation, carried out a comprehensive program which included interdenominational oversight of Sunday schools, Daily Vacation Bible Schools, Week-day Schools of Religious Education and the training of religious leadership.

A Juvenile Court worker was appointed to represent the Protestant bodies in following up juvenile delinquents. The Federation has also undertaken, at the request of the Board of County Commissioners, to be responsible for all Protestant services in the county institutions.

The Industrial Conference, which created community-wide interest in the meaning of Christianity in industry, was reported at length in the last issue of the BULLETIN.

Race Relations Sunday was observed with many inter-changes of pulpits between white and Negro ministers.

A new church for Chinese Christians in Chicago was purchased and a religious work for the Filipinos in the city was also begun.

A complimentary dinner to foreign students in the Chicago area brought together influential representatives of different races and nations in a spirit of brotherhood, for the purpose of interpreting to them the higher side of American life.

A city-wide observance of Armistice Day in behalf of universal peace was held. On the Sunday before election, all pulpits were urged to speak against civic wrong and to demand righteousness and honor in all phases of public life.

For the union ministers' meetings month by month, a program of addresses and discussions on some of the most important problems before the Church was arranged.

These are but a few sidelights on a most inspiring picture.

CULTIVATING THE SPIRIT OF WORSHIP

By action of the Administrative Committee of the Federal Council, a committee has been appointed to study carefully what might wisely be done by the Council to help cultivate the spirit of worship throughout all the churches. It has been felt for some time by many representatives of the various communions that no more important service could be rendered by the Federal Council at this time. The committee has held a preliminary meeting. Its members are: Professor William Adams Brown, Rev. Augustus Steimle, Rev. William Horace Day, Dr. Robert E. Speer, Rev. Charles E. Burton, and ex-officio, Rev. John A. Marquis, Rev. S. Parkes Cadman, Rev. Charles S. Macfarland, Rev. Worth M. Tippy, Rev. B. S. Winchester.

"The King of Kings" on the Screen

REV. GEORGE REID ANDREWS, Chairman of the Federal Council's Committee on Educational and Religious Drama, has just returned from Hollywood, where he was called into consultation by Cecil B. DeMille in the filming of "The King of Kings." This film is designed to present the story of Jesus in such a way as to reach the mind and heart of millions who are not in touch with the churches.

Mr. Andrews brings back very favorable reports as to the spirit and character of the production. He feels that what seemed at the outset to be a wellnigh impossible task has been achieved with great delicacy and reverence.

Incidentally, the influence which Mr. Andrews and others have had in seeking to safeguard the film from any features which would detract from its moral and spiritual value is a remarkable illustration of the possibility of bringing helpful religious influences to bear upon both stage and screen. In the earlier stages of the production it was feared that rather sensational and "jazzy" features might creep in. The point of view of Mr. Andrews, and also of Father Lord, who represented the Roman Catholics, was, however, given full consideration, with the result of securing a film which will, it is believed, have great religious value at the same time that it is a triumph in dramatic art.

The picture will have its premier showing on Good Friday evening, April 15.

The New Testament narrative has been made the basis of the story. Mr. DeMille decided that he would not put words in the mouth of Jesus which He had not used at some time or place.

The aim throughout, according to the producers, has been to present the universal Christ in such a way that young and old will love Him and seek to know Him better. Strictly speaking, the picture is not a Life of Jesus; it is rather an interpretation of The Man, His spirit and purpose. The story is dramatically constructed and is not merely a series of illustrated episodes. Many fine and expensive sequences have had to be taken out entirely to keep the length of the picture within bounds. When finished there were 300,000 feet of film which had to be cut to 14,000 feet. The task has been a difficult one.

The question is often asked whether the picture will not stir afresh religious strife, especially against the Jews. Not if the producer and his advisers have realized their sincere purpose to make it rather a means of wider brotherhood and fellowship. Jewish parties, and not the Jewish race, are made responsible for the death of Jesus. The authors of the story have argued that it is just as misleading to make the Jewish people responsible for the death of Jesus as to

lay the death of Abraham Lincoln at the feet of the American people. In the picture, at the trial before Pilate, we see a divided crowd; not all the people were with Caiaphas and his emissaries by any means. The first Christians, moreover, were Jews, as is kept in mind in the construction of the story.

So far, the picture is reported to have cost \$2,300,000. Expensive sets and expensive actors account for the great cost. The statement in Matthew 27:33-54 cost over \$400,000 to say in pictures, according to Mr. DeMille's dramatic imagination. H. B. Warner takes the part of the Christ, and so grows with the picture as it moves to its climax that the actor is completely lost in the portrayal. Miss Dorothy Cummings proved a happy selection to play the part of the Mother of Jesus. It is interesting to note that these two actors were placed under special contract, agreeing for the next ten years not to appear in pictures to which Mr. DeMille objects.

Bigness, however, according to Mr. Andrews, is not the notable thing about this production. It is rather the spirit of reverence and devotion manifest throughout its filming, evident in the stage-hands and workers about the grounds of the studio. A prayer-service was held when the first crank was turned, and the spirit of prayer has found its way into the picture, as will be felt by even the casual observer.

OHIO GAINS IN COOPERATIVE SPIRIT

Of the recent session of the Ohio Pastors' Convention, held annually by the Council of Churches of that state, the *Western Christian Advocate* writes:

"It was a remarkable thing to behold these 950 ministers of Jesus Christ—of Protestantism—sitting together, as though no line of separation were between them. Surely they were one in Christ, though different in church affiliations.

"The growth of the spirit of cooperation between the bodies of Protestantism in the State of Ohio is unprecedented. We are informed that seven or eight years ago, at the first two or three conventions, it was the most difficult thing in the world for any report of a committee to get through without creating a controversy. Indeed, the slightest proposal revealed the attitude of mind. Men were there as denominationalists; they were there to defend their own positions. Now, as the years have passed, it may be said without fear of contradiction, that situation has passed away. The men are of one mind and of one heart, and meet each other on the common level of Christian brothers working at a common task."

A Book for the Month

IMPERIALISM doesn't pay. That is the conclusion reached by Professor Parker Thomas Moon of Columbia University in his weighty book on *Imperialism and World Politics*.^{*} It doesn't pay for the simple reason that it costs too much. The author very convincingly produces figures and trade charts to illustrate the preponderance of liabilities over assets in the financing of colonial projects. It very often happens, of course, that imperialistic expansion means larger profits for individual industrialists, especially those dealing in steel and cotton. The bulk of the people, however, in the judgment of the author, are obliged to pay more in taxes for the upkeep of colonial armies and navies than they receive in the way of duty-free goods from colonial centers.

Professor Moon believes that an effort to secure for any empire enough raw materials to make it industrially independent of the rest of the world, is to attempt a task impossible of fulfillment. The British Empire is referred to as an illustration of this truth. Despite the vast colonial interests represented in London, it is still necessary for England to import from countries outside the Empire such materials as copper, quicksilver, platinum, cotton, fertilizers and sulphur. If England cannot attain to national self-sufficiency in raw materials, what nation can?

Furthermore this attempt to realize a national monopoly in vital products runs counter not only to economic facts but to international goodwill. It is at this point that the author constructively suggests a way out of all this land grabbing, and imperialistic adventuring. "What is needed today," he says, "is the gradual development, through international conference, of international agreements against unfair practices in the control of raw materials."

Professor Moon envisages the day when the nations of the world will be bound together into one organic whole as a result of economic processes. With each nation dependent on all the other nations for the materials necessary to life and progress it is inevitable that some sort of a world federation shall emerge to meet the economic needs of our modern civilization. To strengthen this argument the author pertinently reminds us that the feudal state of the Middle Ages proved too small for the hard and fast economic necessities of early modern times. The nation was then created to meet this situation. The nation, starving for the raw materials indispensable to its own existence, expanded into nation-empires. Only recently this larger economic unit has felt the need for something still larger. "The next step," says Professor Moon,

"seems to be world-wide international cooperation, reciprocity and regulation."

Churchmen who have always viewed the closer integration of the world from the viewpoint of ethical and spiritual values will be glad to have their gospel of world brotherhood substantiated by the economic necessities referred to so cogently by this Columbia historian.

Coming closer home the author critically reviews the relations between the United States and Latin America. His enlightening exposition of the growing influence of the American dollar in Central and South America is very timely in view of the situation that has so recently developed between our own country and Nicaragua. While not slow to recognize the rapid economic and cultural improvement of those Caribbean, Central and South American peoples, over whom the United States has exercised its trusteeship, the author condemns what he feels to be an unwarranted aggression on our part toward Latin America. "From the economic point of view," we are told, "Cuba is much more definitely dependent on the United States than many a 'colony' on its 'mother country.'" The annexation of Porto Rico at the close of the Civil War is referred to as "pure imperialism." The forceful taking of the Panama Canal Zone by President Roosevelt is deeply lamented. So, too, is the continued presence of the United States in Haiti and Santo Domingo. In these latter two countries he thinks "dollar diplomacy" is seen at its best.

In its larger aspects this comprehensive volume deals with the colonial expansion of the Great Powers in Africa, the Near, Middle and Far East, in Southern Asia, and in the islands of the Pacific.

Weighed in the balance of the historian's calm and unprejudiced judgment, imperialism is found to be wanting in many respects. It must be supplanted by something bigger and better. That something is a federation of the world in which the principle of service shall become the highest mandate of human endeavor. W. V. K.

COOPERATIVE BUILDING IN PORTO RICO

The soundness and permanence of the movement toward cooperation in the mission field is well illustrated by the new building just erected in Ponce, Porto Rico, to accommodate the union religious paper, bookstore and publishing plant. Initiated by the Presbyterian, Congregational and United Brethren Churches, the publication of a union paper had become such a success by 1907 that the Baptists, Disciples of Christ, Methodists and Christian Church joined the consolidation. For ten years this union has grown stronger. The paper, now published weekly, speaks with the united voice of Protestantism

^{*}Published by Macmillan.

The Open Forum

ON this page will be welcomed from time to time communications bearing on the activities or points of view set forth in the *FEDERAL COUNCIL BULLETIN*. Honest criticism will find as ready a place as words of approval.

The only requirements are that letters which are to be published shall

- (1) be brief;
- (2) be relevant to the larger interests of the Church as a whole;
- (3) be signed by the writer, who alone assumes full responsibility for the opinions expressed.—EDITOR.

A Friendly Welcome

Minneapolis, Minn.
March 1, 1927.

I am glad to note that the *BULLETIN* is now a monthly—and am inclosing a dollar which I will appreciate having applied in payment of my subscription to the proper date.

I have had several calls from Methodist lay organizations for a statement of a layman's view-point concerning religion and the Church, and am just concluding such a document. Although my facts and observations are Methodistic, I am trying to make it general and applicable to Protestantism as a whole.

I am aiming at three things in particular: (1) to awaken the laity to a realization that the Church must have more of their thought; (2) to encourage the ministry to insist that of necessity the laity must take initiative and assume responsibility; and (3) to urge educationalists to call for cooperative effort involving both Church and school.

F. F. Lindsay.

Working as We Pray

Granville, Ohio
February 16, 1927.

If one could gain a mental point of view comprehensive enough to look upon all sides of international life, he would see only an exaggerated picture of a group of children quarreling over their petty possessions—platinum, gold, and radium deposits; coal, iron, and oil; fertile valleys and plains; and great water-powers. When will man outgrow his childish selfishness? And national quarrels bear another resemblance to family quarrels; they are *never* one-sided.

Youth does not believe in war. Give youth another decade of peace and it will have made war impossible. It is our task to hold in leash the dogs of war until youth has gained strength to strike them eternally dead.

If we are to accomplish this task, we must have recourse to the greatest power that the world knows—sincere, earnest *prayer*—prayer that will plumb the depths of our life and being.

Let us pray! but let us not forget to work!

As Fosdick so ably puts it: let us not “pray weakly for those things for which we ought to die!”

If you doubt the seriousness of the world situation and the immediate danger of war, study (not read) your newspapers.

If you doubt the power of prayer, read Helen Barrett Montgomery's “Prayer and Missions.”
Ellsworth F. Allen.

The Million Dollar Myth

Question answered at Young People's Radio Conference; WEA, New York, February 27, 1927.

“Do you approve of the Federal Council of Churches spending a million dollars yearly for propaganda?”

I approve of the Federal Council of Churches. I approve of its modest budget. I seldom find myself differing in any of the minor details of its increasingly strategic program. I do not approve of the spending of a million dollars annually for propaganda, nor does the Federal Council! It is a ridiculous story, this story that the Federal Council is spending a million dollars for propaganda. I only wish that the Council *might* have a million dollars to spend in its many splendid activities.

Daniel A. Poling.

A Blessing in Disguise

Grinnell, Iowa.
March 2, 1927.

Personally, I think that this attack (upon the Federal Council) is the greatest blessing that has come to the Church in many years. It gives us an opportunity to get rid of that pall of fear which has hung over the churches, preventing them from offering any effective opposition to the great militaristic propaganda which has swept the country.

Don't weaken! Go valiantly forward as the Lord shall direct you. We church people will back you up; a little slowly perhaps at first, but we will and you will find that the Bible was right when it said, “Happy are ye that are persecuted.”

Charles A. Miller.

Lackawanna, N. Y.
March 5, 1927.

So you are “connecting the Church with the State!” Well, as the father of four sons and a daughter, I am glad you are giving the armament, booze, drug, gambling and other such organizations some competition. What a fine country they would make if left alone. Why not investigate *them*?

Hoping that, for what has happened, the Council will work all the harder.

Alfred Kiefer.

(Continued from Page 18)

can be absolutely sure that the women will not fail.

But there is an even more tragic separation that sometimes seems to be made, namely, between the societies on the one hand and the churches whose agents they are on the other, including particularly the pastors of those churches. Perhaps one longs here more than in any other realm for that sympathy and understanding which are absolutely essential if our missionary work is really to succeed. Sympathy and understanding ought to come from churches and pastors. They should realize that because a man is elected to an official position either in the State or in the Nation, it does not essentially change his status as a human being. He is still liable to make mistakes, and just so long as human beings administer missionary work, mistakes will be made. Moreover, the difficulties of the work must be understood, the perplexity of the problems which are confronted, all the bewildering maze of factors that enter into many necessary decisions. Moreover, it must be understood that a great deal of the management of it rests upon unpaid members of boards and committees.

So far as the executive staff is concerned, if I may judge other communions by the one which I know, I doubt if there is justice in any feeling that undue salaries are being paid, that sinecures are being handed out, or that you do not have in the executive staff of your missionary work a body of men who are trying honestly and efficiently to serve you in a most difficult situation. I believe that the administrative boards and the executive staffs of our missionary organizations have a right to the confidence of pastors and of churches. You will understand that I can say this without impropriety because I am only beginning my official connection with these national missionary organizations, and you can be sure that I would not have accepted my present position unless I had had confidence in the integrity of those with whom I am going to work.

But there must also be understanding on the part of those of us who for the moment are in charge of actual administration and promotion. Constantly we must remember that we are the agents of the churches. Our boards under the control of the churches and we who administer and promote them are nothing but the agents of the churches. In a certain sense they do not belong to us any more than they belong to the humblest member of the smallest church. For the moment, we are administering and promoting them, but we are doing it simply that the humblest member of the smallest church may have a way of expressing his missionary zeal and passion.

We sometimes forget in our talk about Chris-

tian brotherhood, in our effort to spread the principles of Christian brotherhood around the world, to introduce those principles into international relations and into industrial relations and into race relations that the very first place in which we are bound to apply them is the Church itself. Vain indeed is it for us to have a missionary enterprise, a cardinal tenet of whose Gospel is the brotherhood of man, if we are not fundamentally brotherly among ourselves. Unless, for example, we are able, as I think we shall be able, to work out during the months and years that are ahead these problems of relationship which I have briefly outlined, unless we are able to overcome these possible separations, then it is the sheerest hypocrisy for us to be in missionary work at all. I am confident, and it is our past history and it is the present status of things which give me confidence, that a few years hence some candid man will look over the way we have gone and will honestly say: "Those were difficult, adventurous times in the promotional organizations. There were all sorts of chances for misunderstanding and friction. But those pastors and state superintendents and state leaders and national secretaries and national leaders were shot through with the spirit of Christian brotherhood. Therefore, these years have been a splendid demonstration of the fundamental spirit of Jesus, for the spread of which all these missionary societies and all these churches do exist."

If this be true of the brotherly spirit that ought to prevail among those who are administering and promoting the missionary work of a single denomination, must it not also prevail among those who are engaged in this same task among the several denominations? Must not we who are charged with missionary leadership be in the very forefront of those who are exemplifying the possibilities and the necessity of the real unity of all Christian forces? If it be true that church unity must hold among the settled communities of America where churches are self-supporting, and where institutions have their roots down very deep, is not the situation different with regard to the firing line of our missionary work both at home and abroad? If what I said earlier concerning the high and holy task of administering missionary money holds, is it not clear that an essential part of the highness and holiness of that task is to see that not one cent of money given for missions is used to promote or to countenance denominational competition. Can we assume for a minute to be teachers and preachers of the brotherhood of the Gospel of Jesus unless this be our aim and our practice?

No Piety in Inefficiency

I am trying to keep to the fore one basic principle, namely, the interest that lies behind the gift. Before I close, however, I must guard myself from the danger of leaving with you the

impression that I regard organization and method as of no importance. I know of no reason why there is any special piety in an inefficient organization or an inefficient method. Indeed, I am inclined to think that if a man really wants to do a thing he is going honestly to try to do it in the best way and he is keenly anxious to find out what the best way is. There is a certain type of mind which is greatly relieved when you talk about broad principles and large ideas, because it sees in the very breadth and size the chance to escape from any real work. You will understand that I am pleading for no vague pietism, for no careless faith, but I do believe that if the missionary enterprise grips us once more with all of its marvelous depth of meaning, we will evolve even better methods and a finer organization for carrying on that enterprise. Perhaps one reason why we have been irked in recent days by talk about organization and methods is because we were lacking in this vital urge and passion.

The Need of Prayer

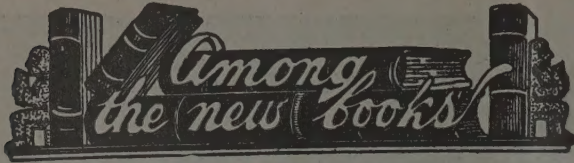
In our thinking and in our talking and planning, we cannot divorce the missionary enterprise from the general religious situation that obtains in our churches and in our country. That situation is characterized by the deadly blow given to religion by the war, by the inevitably increasing absorption of people in the vastly heightened fascination of the material world, and by an intellectual note of the hour which is distinctly anti-religious. While we are getting our bearings again, and are, if you please, once more driving down our stakes, there are two things that it seems imperative to do.

One of these is experimentally to understand once more the value of prayer. With regard to prayer, it is all too true, "This ought ye to have done and not to leave the other undone." We have been engaged in thinking through from the intellectual standpoint the problems of our religion. The prevailing note of preaching today is probably of an intellectual cast, or else it is of an ethical cast. For along with our effort to think through the problems of religion we have been making a more resolute effort perhaps than any preceding generation, to apply our religion to the life of our day. All this ought we not to have left undone. But in the midst of doing these things one fears that we have allowed the life of that personal fellowship with God which comes through prayer and which was so marked a feature of the earthly life of Jesus, to be submerged and all but lost. One wonders sometimes why those of us who are so concerned that the ethics of Jesus shall be followed in our generation are not equally concerned that what gave dynamic to the ethics of Jesus in His personal life, namely, His keen and vital personal contact with God, and His recourse to prayer, are not equally stressed.



Moreover, along with missionary education and missionary giving, there must be nothing less than a revival of prayer for missions. I can conceive of nothing that will tend to assure more really the right attitude toward missions than the habit of praying daily for definite missionaries and for definite men who are leading in our missionary work. For I am persuaded that alongside of prayer as a means of saving religion in our day we must put missions. That is to say, a Christianity that is essentially missionary may be radically liberal on the intellectual side and venturously radical on the ethical side, but it will not essentially go astray, for what we call missions is the heart of our religion. It is the necessary expression of that religion and it is the necessary means by which that religion is kept alive.

The National Association of Book Publishers, 25 West 33rd Street, New York, to which the BULLETIN is indebted for the picture used on this page to emphasize the value of religious books, has just issued a suggestive pamphlet entitled "How the Churches Are Stimulating Interest in Books." The pamphlet can be had on request.



Everybody's Bishop. The Life and Times of the Right Reverend Samuel Fallows, D. D. By his daughter, Alice Katharine Fallows. J. H. Sears & Co., New York.

This volume has a title which does not overstate its subject and, while often the near relative is least calculated to render adequate appreciation, it proves an exception to the rule. Miss Fallows, while not entirely familiar with all the relations in which her father moved, has done him justice. His sympathy of heart, keenness of mind, breadth of spirit and interest and the versatility of his unusual gifts are revealed in this narrative of his singularly useful life. He is everybody's friend, yet without compromise, capable of the rare gift of really hating sin and yet really loving the sinner. At home with culture, he was the ever ready friend of every human element with which he came into contact and his contacts were with every kind of men and women. Having suffered hardship in boyhood and having risen to learning and culture, he was at home in college chair or pulpit and in street preaching to the multitude. A Brigadier General in the Civil War, he was also a member of the Federal Council's Commission on International Justice and Goodwill. To attempt further to indicate the range of his life and interests would be to re-write his biography. The chronology filling seven pages of the volume is a striking testimony to the possibility of human life in its range and sympathies.

A member of one of the smallest communions, few men have commanded wider esteem and affection among all the churches. His counsel in the meetings of the Federal Council of the Churches of Christ in America, and above all the influence of his winning spirit and the charm of his personality, are among the treasured remembrances of his brethren of all faiths. This biography is not likely to be paralleled in its uniqueness and human interest.

Redemption—An Anthology of the Cross. Collected and edited by George Stewart. Doran.

Selected with rare penetration and discrimination, from ancients and moderns of varying experiences, both Protestant and Catholic, including Bernard of Clairvaux and G. A. Studdert-Kennedy, some mystical and others voicing the Christian social message. Its breadth is indicated by Wilder's "Ode in a German Cemetery" and "Vision of the Russian Famine." Deeply devotional and pulsatingly human. Appropriately attractive in exterior.

The Crucifixion in Our Street. By George Stewart. Doran.

These twelve sermons on the meaning of the Cross are extraordinarily stimulating and suggestive. They approach the subject from the standpoint, not of formal theology, but of the vital significance for human living. Especially noteworthy is the richness of historical illustration of the way in which the principle of vicarious suffering has proved to be the foundation of man's best achievement. The poet's insight into the meaning of the Cross is also presented vividly, as might be expected from an author who has searched the poetry of the world for the gems that are printed in his recent anthology on "Redemption". No one could lay aside either volume without having a fresh sense of the place of the Cross in Christian experience.

With Christ Through Lent. By J. M. G. Darms. Central Publishing House, Cleveland, Ohio.

The growing feeling of need of worship, not only in forms, but in its spirit, expresses itself in this volume, written for individual and especially for home use. It reveals the heart of Christ, and while devotional, it touches practical human living in its appeal for "the abundant life," blending culture with service. The prayers and the chapter on prayer are especially helpful.

RECENT BOOKS FOR THE TEACHER'S BOOKSHELF

The importance of drama as an educational method is being widely recognized today. **Drama in Education**, by Grace Sloan Overton, is a timely and useful handbook, containing a discussion of the psychological basis of the dramatic impulse and the educational value of the dramatic method. (Century Co., New York, pp. 278, \$2.50 net.) There are interesting chapters on the place of dramatic activities in the program of religious education, on the types of dramatic material, and the technique of production.

It is well recognized that the work of religious education is often greatly hampered by lack of suitable architecture and equipment.

Dr. Tralle and Mr. Merrill have made a valuable contribution to this problem of architecture in their recent volume, **Building for Religious Education**, (Century Company, N. Y.) The book takes up in detail the various uses to be served by the modern educational building and provides numerous plans and half-tones illustrative of ways in which these uses may be provided for.

In response to the demand that religious education should aim more directly at concrete results in conduct, a course of lessons for boys and girls of junior age (nine, ten and eleven years) has been prepared by Marion Colman. It is entitled **Rules of Life for Boys and Girls**. (Revell Co.) There are twenty-six lessons in the course, consisting of Bible stories bearing upon the laws embodied in the Decalogue and supplemented by non-biblical story material. Suggestions for dramatizations, handwork activities, memorizations, written tests, supervised study and worship are also supplied. The book is designed as a manual for week-day schools.

A New Approach in Missionary Education is the title of a book by Professor John Clark Archer of Yale. (Missionary Education Movement.) The author describes a parish project in which the whole church concentrates attention for a specified period upon a single religion—in this case Mohammedanism. The purpose is to integrate the whole work of the church school for the time being around this program.

The Missionary Idea in Life and Religion is a handbook in the Life and Religion Series (Scribners). The author, J. F. McFadyen, discusses in non-technical fashion the missionary enterprise as a necessary function of the Christian life.

Professor Mason Crum in his book, **The Project Method in Religious Education**, has undertaken to show how this method may be utilized, especially with older students, in the teaching of church history, the history of the English Bible, a harmony of the Gospels, the life of Christ, the historical geography of Palestine, and other subjects. (Cokesbury Press, Nashville, Tenn.)

Many are attempting to unify in a single program the various educational approaches which the church is making to its young people. The Canadian churches have gone farther in some respects than we have in this country. **The Young People's Manual** is a handbook for young people's work in the local church, prepared by the National Young People's Board of the Religious Education Council of Canada. (McClelland & Stewart, Publishers Toronto.) B. S. W.